

THE CHVRCH OF ENGLANDS OLD ANTITHESIS TO NEW ARMI- NIANISME.

Where in 7. Anti-Arminian Orthodox
Tenents, are evidently proued; their 7. opposite
Arminian (once Popish and Pelagian) Errors are manifestly
disproued, to be the ancient, established; and vndoubted
Doctrin of the Church of England; by the concurrent te-
stimony of the seuerall Records and Writers of our
Church, from the beginning of her reformation,
to this present.

By WILLIAM PRYNNE Gent. Hospitry Lincolnensis.

GALATIANS. 1.9, 2. IOHN 10.

*If any man preach any other Gospell vnto you, then that you haue receiued,
let him be accursed.*

*If there come any vnto you, and bring not this Doctrin, receiue him not
into your house, neither bid him, God speede.*

Vincentius Lerinensis contra Hæreses. Cap. 39.

*Quicquid omnes, vel plures vno eodemq; sensu, manifeste, frequenter, per-
seueranter, velut quodam sibi consentiente magistrorum Concilio, acci-
piendo, tenendo, tradendo firmanerint, id pro indubitato, certo, ratq;
habeatur.*

London. 1629.

TO THE HIGH AND
Honourable Court of Parli-
ament now assembled.

Right Christian, Honourable, and Religious
Senators ; that all-disposing Providence
of our ever-blessed GOD, which hath
largely Conuented, and since that Centered you,
with an vnanimous and inflexible resolution, vp-
on the examination of the seuerall Innouations,
Restraints, and Pressures of our much endangered
Religion, to the great content and ioy of all good
Christians : hath at this time directed me to pen,
and inuited me to publish, this **A N T I - A R M I -**
N I A N Index, (which here lies prostrate at your
feete, imploring your most gracious and free *Pro-*
tection;) to further your religious and happy Pro-
ceedings, in the discouery and suppression of those
Hereticall and Grace-destroying Arminian nouel-
ties, which haue of late inuaded, affronted, and al-
most shouldred out of doores, the ancient, esta-
blished, and resolued Doctrines of our Church;
to the intolerable grieve of all true Christian
hearts ; the exultation and triumph, of our Ro-
mish Aduersaries ; the prouocation of Gods heavy

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wrath and curse against vs, (who hath blasted all our publike Enterprises, since these Arminian Errors haue crept in among vs.) and to the great endammagement and disturbance of our Church, and State; which are like to sincke and perish vnder them, vnlesse your medicinall and helping hands forthwith support them. For me, or any other now to question: (as I feare too many doe) Whether Parliaments haue any true, or legall right, in the reformation, establishment, and rescue of Religion; in the explanation of our Articles, or in Church-affaires; were but to dispute; nor onely our *Non-Predching*, *Pluralitie*, *Commenda*, and *Non-resident men*, (the chiefe Fomenters of Popery and Arminianisme; and the onely Cauellers at Parliamentary proceedings in matters of Religion,) (a) out of all their *Benefices and Ecclesiasticall Promotions*, (a happy and much desired worke:) but euen all our *Bishops*, our *Ministers*, our *Sacraments*, our *Consecration*, our *Articles of Religion*, our *Homilies*, *Common-Prayer Booke*, yea, and all *Religion out of our Church*, which are no other way publicly receiued, supported, or established among vs, but by *Acts of Parliament*, as I haue more largely proued in a (b) *former Epistle*. Hee who hath seriously suruayed the Statutes of our Kingdome, shal finde Religion and Church-affaires, determined; ratified, declared, and ordered by Act of Parliament, and no wayes else; euen then when Popery, and Church-men had the greatest sway, ingrossing all Ecclesiasticall Iurisdiction to themselves alone; and shall wee then doubt, whether

a. Pluralities, Nonresidents, & Commendae which are tollerated and admitted by the Statute of 25. H. 8. cap. 16. 20. & 61. 1 & 2. Phil. & Mary cap. 8. 21 H. 8. c. 13. et 28. c. 13. are disallowed by the Common Law.

b. Epistle Dedicatory to Mr. Cogges his conuening Deuotions.

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Parliaments haue any Conuſance of Religion now? It is the poſitiue Reſolution of all the Fathers, of all Proteſtants, (and I thinke of moſt Popiſh) Diuines: *(b) That Kings, and temporall Magiſtrates, ought to bee the chiefe Defenders and Patrons of Religion; the ſuppreſſors of Heresies, Idolatries, and falſe Doctrines: the principall Reformers of the Church:* and they produce the Examples of Moſes, Iſhma, Dauid, Iehoaſaphat, Solomon, Hezechiah, Iſiah, Conſtantine, Charles the Great, Juſtinian, Theodoſius, William the Conquerour, Henry the firſt of England, Canutus, Edgar, Edmund, Richard the ſecond, Henry the fifth, King Iue, Alured, Ercombert, Ethelbalduſ, and others: together with the Propheſie of Iſay, cap. 9. 13. *Kings ſhall bee thy nurſing Fathers, and Queens thy Nurſes:* the 17. of Deuter. 18. 19. *Psalm. 2. 10. the 1. Tim. 2. 1. 2. Rom. 13. 1. 2. 3. Jude 1. 3.* and other Scriptures for to prooue it. Why then may not our King, our Parliament, and Temporall Magiſtrates now, as well as heretofore, intermeddle with Religion, if all theſe examples, this conſequence paſſe for currant? Is it from any diſability in their perſons, becauſe they are but Laicks? Why ſuch were all theſe Kings and Magiſtrates. Such were all the Ancient and Moderne Reformers of the Church, that euer I could read of: Such were all our Parliamentary men in former Ages, *(c)* who eſtabliſhed Poperie, and ſince that ** aboliſhed it*, by publike Acts of State, confirming that Orthodox and true Religion in our Church which now we all profeſſe: yet none findes fault with them. Such a one was *(d)* Valdo, that Ci-

b See Mr. John Northbrooke his ſonne was Garden. cap. 48 BB. *c* well Defence of the Apologie part 2. c. 2. Diuifi. on 1. d. 522. & c BB. *d* Biſhon of Chriſtian ſubiection, and Antichriſtian Rebellion part 3. neere the end, where this point is largely pronounced.
e 2. H. 4. c. 15.
 2. H. 5. cap. 7.
 25. H. 8. c. 14.
 31. H. 8. c. 14.
 32. H. 8. c. 15.
 34. H. 8. c. 1.
 1. Maria Seff.
 2. c. 2. 1. & 2.
 Phil. & Mar. cap. 5.
 * 28. H. 8. c. 10
 34. H. 8. cap. 1.
 1. Ed. 6. c. 1.
 2. & 3. Ed. 6.
 cap. 10. 11. 12.
 5. & 6. Ed. 6.
 cap. 1. 3. 12.
 1. Eli. c. 1. 7.
 13. Eli. c. 12.
 2. Eli. cap. 1.
 2 See the Hiſtory of the Waldenſes, Booke 1. c. 1. 2.

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tizen of Lions, the Father of the renowned *Waldenses*, or Protestants in France, and the originall Author of the first open defection from the Antichristian Church of Rome: yet all good Protestants applaud this Act of his. Such are the Maior part of our Ecclesiasticall Commissioners, who yet determine of Hæresies, false Doctrines, Scismes, and the sense and meaning of our Articles, yet no man quarrels or excepts against them. Why then should they deny this power vnto Parliaments, because they are but Lay, which they acknowledge, and admit in these? Especially, since all our Churchmen are virtually included in our Parliament, and so suffragate to its Conclusions in our Prelates (the vnquestionable Iudges of Points and Controuersies in Religion) who are chiefe Members of this mixt Assembly, compacted both of Church and State, and so not wholly Lay or Ciuill, as some vainely fancy. Is it because Parliaments want Conusance or power to deale in Church affaires, and matters of Religion? How then was Popery heretofore implanted, since that exiled, and our present Orthodoxe Religion, with all its seuerall circumstances, and adiuncts, estated and lawfully settled in our Church by Act of Parliament; if Parliaments haue no Legall, but onely an vsurped Iurisdiction in Matters, Articles, Rites, and Tenents of Religion, as some *Papists* haue auerred, and the (e) fore-quoted learned Prelates and Writers of our Church refelled? Certainly if our Parliaments haue such a transcendent power, as to
authorize

e BB. Jewel,
BB. Bilson, and
Mr. North-
brooke letter
(C) and Mr.
Tyndall, Obe-
dience of a
Christian man
pag. 137. 138.

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authorize (f) Sheriffes in their Turnes, and Stewards in their Leetes and Wapentakes, to enquire of heresie and heretiques: as to enable (g) Iustices of the Peace and Quorum, to indite and punish Scismaticques: as to (h) associate an equall number of the Temporality with the Clergie, in collecting, ordering, and composing Ecclesiasticall Canons, Lawes, and Constitutions, for the regulating of Ecclesiasticall Courts and persons, and the better ordering of the Church: As to (i) authorize his Majesties Commissioners in causes Ecclesiasticall, though Lay-men (as many of them are) to exercise all Spirituall and Ecclesiasticall Jurisdictions, Priviledges, Superiorities, Preheminences and Authorities, as by any Spiritual or Ecclesiastical power or authority hath heretofore beene, or may lawfully be exercised or used, for the visitation of the Ecclesiasticall State and persons, and for reformation, order, and correction of the same, and of all manner of Heresies, Errors, Scismes, and Ecclesiasticall Abuses, Offences, and Enormities: much more haue they Jurisdiction of these things themselves; else they could not collate, or transferre such Jurisdiction vnto others. Is it then because the worthy, iudicious members of our present Parliament, want learning, iudgement, or sufficiencie, to discern of Spirituall Truthes? to vnderstand the sense and meaning of our Articles which themselves long since (k) confirmed? to distinguish Popish and Arminian Errors, from receiued, from vndoubted Orthodox conclusions? or because they are so barbarously illiterate, or irreligiously ignorant, as not to know the obuius, professed, established, and long continued Doctrines of our Church, which euery catechized

f 23. H. 8. c. 14.

g 1 Eliz. c. 2.

h 27. H. 8. cap.
15. 3 & 4. Ed.
6. cap. 11.

i 1 Eliz. c. 1.
13. Eliz. c. 12.
Seca. 32. H. 8.
cap 15.
31 H. 8. c. 14.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*I See Doctor
Whites way
to the True
Church. Di.
grefse 2.*

m Acts 17. 11.
John 7. 17. 64.
10. 4. 10. 15. 27
1 Cor. 12. 10.
1 Thes. 5. 21.
1 John 4. 1. 2. 3
2 John 6. 7. 10.
Gal. 1. 7. 10. 11.
Math. 7. 15.
2 Pet. 3. 17.

techized Country Peasant, or Schoole-boy can
repeate? Alas; what English, Spanish, Romish
spirit, can be so impudently absurd; so prodigi-
ously intoxicated; as thus to idiotize; yea quite
vnchristen the Piety, and all sufficiencie of our
selected Senate, the most iudicious and supream
Counsell of our King and State? Can any man
who knowes their most accomplished abilities;
their dexterity and insight in Religion, so much as
once conceiue, such a grosse stupidity, or more then
damnable and vnchristian ignorance in this very
flower of our Church, and Pillars of our State, as
that the proper sence of our receiued Articles, or
the long continued, plaine, and oft-resolued Do-
ctrines of our Church, are yet kept sealed from
them? What is this, but to brand them all for igno-
rants, or to stich the Colliers, or Papists blinde im-
plicit faith upon them (l) to beleue onely as our Church
beleuees, and yet to know no distinct particular Te-
nants which she doth beleue? What, but to aduance
our Ecclesiasticall Commissioners about our Parlia-
ment, in admitting them to bee competent and
able Iudges of Haresie, Scisme, and of the sence
and meaning of our Articles, when as the Parlia-
ment which confirmed them are not such? and to
denie that priuiledge (m) of *making Doctrines; try-
ing spirits; prouing all things; distinguishing the voyce
of Christ, and of his Spirit, from the voyce of Strangers,
Theeues, and false seducing Spirits;* to the prime and
choycest of Christs Flocke, which is common to in-
numerable from, the very meepest of his Lambes and
Sheepe? If then Parliaments haue alwayes anciently

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ly intermeddled with matters of Religion, by a constant, iust, and Legall right: If there bee now no sufficient disability, either in the Members, Iurisdiction, Skill, or requisite Abilities of our present Parliament, to censure or examine the Violations of our established Articles, and Religion, or to settle, protect, define, declare, and ratifie the proper sense and meaning of our Articles, and the vndoubted Doctrines of our Church: I see no cause why any Clergy men (vnlesse they are guilty of Sophisticating, or betraying the Truthes, and Doctrines of our Church; and therefore feare the doome of Parliaments, from which there is no euasion) should quarrell, or except against your pious progresse in matters of Religion, (which most of all concerne vs) nor yet repine at Laicks(as they do) for writing in their iust defence.

This stumbling-blocke of Parlimentary Iurisdiction in causes of Religion, (which stickes and takes with many) being thus in brieffe remoued, and your present Honourable proceedings in the examination of the innouations, and violations of the ancient Religion, and the resolu'd Doctrines of our Church, absolued from the vniust exceptions of ignorant, obnoxious, or ill-affected Spirits, who only censure and dislike them: It may be here demanded, what Doctrines, what Religion are now to be established? Surely no other but those Ancient, Orthodox, and Dogmaticall Conclusions, which the Church of England, since her Reformation, hath alwaies constantly embraced, ratified, and defended as her owne; but those especially,

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which Popery and Arminianisme haue of late inuaded. Yea, but how may Parliaments infallibly discern what Tenents are our Churches genuine Doctrines, when as both sides lay equall claime, and title to our Church? Arminians now appealing to Her, aswell as their Opposers.

For resolution to this *Quære*, I shall first of all take two things as vndoubted Theories.

I First, that the Church of England hath some certaine, positiue, particular, established, receiued, yea resolued Doctrines, which shee may truly call her owne: in which, all necessary Truthes, (especially such, wherein the very marrow, efficacy, life, and power of grace, and all true Christian comfort doe subsist) are actually, evidently, and fully comprehended: Else it will inuitably follow, that as yet shee hath no sound Religion in her, and is as yet no true, no Christian Church.

2 Secondly, that all these seuerall Doctrines, are, not onely cognoscible in themselves; but likewise publicly, indiuidually, and distinctly known in our Church: else all our Articles, Preaching, writing, and Disputes, (together with the blood shedde of our famous Martyrs, and all Apologies for our Religion) from the beginning of reformation to this present, are in vaine; and wee haue yet no other, but an indefinite, confused Religion: an ambiguous, implicit, Popish Faith, (which in truth is no Religion, no Faith at all:) and so our danger is, *(a) our condemnation shall be greater, then euer Sodom or Gomorrabs were, who neuer had such meanes, such light as we.*

These

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These two irrefragable Conclusions being thus premised: This *Quare* may be thus resolved: The onely infallible way to determine, to finde out the ancient, the vndoubted Doctrines of our Church, is to compare them with the Rules of triall: The originall Touch-stone by which all Theologicall Conclusions must bee examined, is the Scriptures: and these, (together with the Ancient Fathers, and approved Councils) wee dare to challenge as our owne, if the naked truth of our Assertions were the thing in Issue: But our present inquirie being of a different nature, to discover the true Ancient Doctrines of our Church, and distinguish them from pestilent vpstart Errors; wee must heere proceed by other Triers; euen the *Articles, Homilies, Common Prayer Booke*; the publike *Evidences, Records, and Declarations*; with the concurrent Testimony of all the learned *Writers* of our Church: the onely Grand-Jury-men to try, the best Evidences, the sole Witnesses to proue, the most impartiall and able Iudges to determine the Doctrines of our Church. That which all these doe ioyntly, cleerely, fully vote, confirme, approue, and testifie, a Parliament may safely declare, and ratifie to bee; that which they all, or most disclaime, a Parliament may iustly censure not to bee; the vndoubted and resolved Doctrine of our Church.

If then all these giue vp their ioynt and seuerall suffrages for our Anti-Arminian Conclusions; If they all passe Sentence against their opposite Arminian Errors, (as this present Treatise will vnde-

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nably prooue them to haue done) you may confidently declare, resolute, re-establishe the one, as being ; exile, yea damne the other, as not being, the Ancient, received, and vndoubted Doctrine of our English Church.

And why should you now make any doubt or scruple of passing such a sentence? Neuer were there any truthes more copiously confirmed ; more constantly defended ; more positiuely resolved ; more abundantly propagated ; more generally Preached ; more vnanimously imbraced ; more vncontrolably published, more peremptorily established in our Church, then these Anti-Arminian Tenents, which I heere present vnto you : There is scarce one publike (whether Ancient or Modern) Act, Record, or Euidence of our Church, since her Reformation hitherto, but doth *in terminis*, at least in substance, giue iudgement for them : Scarce a learned or godly Martyr of note or eminency in our infant Church, but hath planted them with his hand, watred them with his blood. Scarce one Diuinity Professor in either of our Vniuersities ; hardly an Orthodox or renowned Writer in our Church, from the beginning of King *Edward* the 6. his Raigne till this very present : but hath subscribed them with his hand and seale, and transmitted them to posteritie in some publike Worke. Not one constant Preacher of a thousand, who hath not proclaimed them in the Pulpit. Scarce a Graduate in Diuinitie, but hath either in Lectures or Disputes, defended them in the Schoole. Scarce an Act, or Commencement hath
passed

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passed in either of our Famous Academies, wherein
ally, or some of them, haue not bene publickly affir-
med in Diuinity Exercises. Not one authorized
or approued Writer of our Church (for I count
not * *Barret, Thomson, Mountague, or Jackson* such, the
only opposites to them, that I know off, and those
generally opposed, by all our Orthodox Diuines)
who did euer once oppugnethem: Yea al such who
haue formerly but barked against them in their
inconsiderate Sermons, haue beene forced to sing
a publike Palinodie for their paines: as the *Re-
cantations* of *Barret, Sympsen*, and others largely
testifie: And shall wee now beginne to question,
whether they are the Doctrines of our Church or
no? because some pur-blinde, squint-eyed, ide-
all Arminian Nouellists, begin for to dispute it?
What is this but to make a scruple, whether the
day be light, or no; because Buzzards, and blind-
men cannot see it? or sottishly to enquire, whe-
ther the Sunne stands centred in one constant cli-
mate, whiles the masse Earth wheeles round; be-
cause one brainesicke *Copernicus* out of the sublimi-
tie of his quintessenciall, transcendentall Specula-
tions, hath more senselessly, then Metaphysically,
more ridiculously, then singularly auerred it?
Shall others wilfull, gainefull, and aspiring blind-
nesse, make vs to doubt our eye-sight, or shall the
absurd and idle *Quarres* of some Romish or Tem-
porizing Spirits, so vnsettle vs in our long-profes-
sed faith, as to cause vs now to question the most
possiue, palpable, and resolued Principles of our
reformed Religion? Yea so farre to befor vs, as

* Three of
their bookes
were not ly-
censed.

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To the
readers
of the
book

* Gal. 1. 6.
cap. 3. 1. 2. 3. 4.

* The Articles
of Ireland co-
posed 1615. &
the Synod of
Down 1619.
1620. haue re-
solved al these
points in ser-
mon.

to put vs to this itrationall, this frantrique scrutinie;
Whether that bee the vndoubted Doctrine of our
Church, which shee hath alwayes hitherto beleeu-
ued, embraced, professed as a truth: or that rather
which she hath alwaies Diametrically opposed, yea
censured as an Error? O let not vs be so vnchristi-
anly, so Atheistically wauering in the Funda-
men tall Tenents of our long-professed Faith, as
that this Apostolicall, Stigmaticall brand of an
admired subitane Galathian Apostasie; (* I mar-
uell that you are so soone remoued from him; that cal-
led you into the grace of Christ vnto another Gospell:
O foolish Galatians who hath bewitched you, that yee
should not obey the truth, &c.) With the disgracefull
and soule-pricking obloquies of our insulting Ad-
uersaries (who will be apt to vaunt, that we now
begin to doubt of our Religion, and fall backe to
them) should now iustly seize vpon vs, for our
halting in these oft yea, *late resolved points*, in which
both we and our Forefathers haue beene so long
instructed. Alas, why should Papists; why
Turkes, or Atheists thus reproach vs: Where
now is your reformed Religion, in which you haue
thus long reposed your Salvation, and imbarqued
all your soules? Where is the Faith, the Doctrines
of your Church, which you haue thus pertinari-
ously embraced since your revolt from Rome?
Where is the precious blood of all your glorious
mocke-Martyrs, in which you haue so long glo-
ried? Where the Orthodoxie, Learning, and So-
lidity of your much renowned Academies?
of your vnparallel'd Martyr, *Bucer, Tyndall,*
Latimer,

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Latimer, Beacon, Cranmer, Iovell, Nowell, Veron, Fox, Fulke, Remolds, Whitakers, Hooker, Hutton, Cartwright, Hill, Babington, Willet, Perkins, Abbots, Field, Crakenthorpe, Whites, Fisher, Prideaux, Ward, Bensfield, Sharpe, Sybitorpe, Ames, Feasley, Wilson Carleton, Dauenas, Morton, Goad, Belcanckquall, Burtons, your incomparably learned King *James*, (the Phoenix of his Age, and eminentest of his ranke for solid learning) with all your other Centuries of Writers in which you so much triumph: Where the Authority of your Church, you Parliaments, or your Articles; that you now begin to doubt, yea, question and re-examine the truth and verity of these dogmaticall Conclusions; which all these haue planted, watered, sealed, and fetled thus among you? What a shame, a brand a downfall will this bee to our Religion? What an inexpressible blemish, and intollerable disgrace to all our godly Martyrs; to these our famous Writers; to our learned Soueraigne of blessed memorie; to his two vnparalleld Predecessors *Queene Elizabeth*, and *King Edward*: to our whole glorious, and flourishing Church, since the beginning of her Reformation to this present? What a griefe, a heart-breaking to all faithfull members of our Church & State? yea, what a dangerous Precipice, and fatall ouerture to all our soules: if wee should now beginne to plucke those foundations vp, on which wee haue thus long built, the hopes, the structure of our eternall happinesse: or to call that into question, which wee haue so oft resolued for the vndoubted Orthodox beleefe and Tenent

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of our owne; yea, of the Catholike and Apostolike Church of Christ, frō age to age, which can neuer totally, nor finally erre in Fundamentall truths?

Memorable is the answer of that blessed ancient (b) *Martyr, Policarpus*, when hee was urged by the Pro-consul to blaspheme and denye Christ, that so hee might escape: *Fourescore and sixe yeeres* (saith hee) *haue I serued him, neither hath hee offended me in any thing; and how can I now reuile or denie that King, which hath thus kept mee?* Surely not to ascend to *Wickcliffe, Bradwardine, Bede, or Anselme* (who all concurred with vs in our present Tenents) but to confine our selues vnto the Ages of those latter Martyrs, and Writers of our Church, which I haue heere recorded: I can safely say, (and I hope I haue sufficiently euidenced it in the ensuing Catalogue: that our Church hath * *this fourescore and sixe yeeres, and more*; euen constantly embraced, and defended these Anti-Arminian Theses, neither did they euer offend, or doe her harme in any thing: (yea, they haue beene so farre from preiudicing, or offending, that they haue accumulated her with all varieties of blessings, of contentments, making her (c) *as the very Eden, and Paradise of God*, while they dwelt in peace within her, whereas now shee ebbs and sinckes together with them:) And shall shee now proue so vngratefull to her gracious God; so iniurious to these blessed truths, (wherein the very marrow of all true Christian comfort, yea the strength, the ground and certaintie of our Saluation rest, though some haue sleited them as meere curious, and nice Disputes,)

b *Eusebius*
Eccles. Hist. l.
4 cap. 15. Nic-
ceph: Calist
Eccles. Histor.
l. 3. c. 34.

* *Mr. Tyndall*
with whom
we begin our
Catalogue
was Martyred
in the yeere
1536. *Iohn*
Frisch in the
yeere, 1533. *Dr.*
Barnes in the
yeere 1541.
King Edward
was crowned
in the yeere
1546. So that
these points
haue continu-
ed in our
Church well-
nigh an 100.
yeeres.
f. 154y 51. 3.

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putes,) as now to question, yea silence and re-
straine them, when they haue thus long kept her
in such peace and glory, as * *no former age hath euer
matched, nor subsequent dayes haue hopes to parallell?*
What, shall we thus require the Lord for these his
documents, wherein his incomprehensible Wis-
dome, Freedome, Mercy, Iustice, Power, Grace,
and glory, shine foorth in greatest luster; as af-
ter all the good they haue brought vpon vs, to
dis-inherit them of their ancient Freedome, and
by certaine Politike, and insensible gradations to
shoolder them out of our Church; that so Po-
pery and Arminianisme (the fertile mothers of all
licentious dissolutenesse) may possesse their
throne? Shall wee thus repay our blessed Mar-
tyrs for all their glorious sufferings, as now for
to dis-martyr, yea, vncrowne, and tread them
vnder foot, by disputing, or doubting these The-
ologicall positions, which they haue canonized,
and sealed to vs with their blood? Shall we thus
retaliate the very Pillars of our Church, and Pa-
trons of our Faith, euen all our learned Writers,
as to brand them for illiterate, erroneous, and se-
ducing Nouellers, to their eternall infamy, in
rooring vp these fundamental Truths which they
haue planted; or re-implanting those Pelagian,
Arminian, Popish Errors, which they all haue la-
boured to extirpate? Shall we now proue so vn-
naturall to our Mother Church, as to rip vp her
wombe that bare, or cut off her duggs that nou-
rished vs, in offering violence to these her sacred
Assertions, which did at first begette vs vnto
grace,

* *Prisca pars
nescit, aequa-
lem postera
nullum Exhi-
bitura dies:
prateriti mo-
rior maiorq;
futuri. Cæ-
denti Britan.
pag. 160.*

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grace, and now cheerful and prepare vs vnto glory: Or shall wee bee so iniurious, so destructive to our owne distressed soules, as to strippethem naked of all coelestiall comforts: to vnhonour them of all their hope and stay: or to leaue them destitute of Salvation, in depriuing them of all these sweete and rauishing cordialls: in dis-linking that Golden, that Adamantine chaine of Gods immurable and free Election; whereon their very happinesse, comfort, and Salvation are alone suspended: Let this, let this, bee far from all our thoughts; at leastwise from our practise. Farre be it from any of vs, especially, from you right *Christian Worthies*, intrusted with the care and safety of Religion, as to question or doubt of these Orthodox, these sweet Conclusions so long estared so oft resolved in our Church, without any retraction or controll.

Your onely care, your worke is now, to defend, to fettle them, not dispute them; to damne yea, quite extirpate their opposite Arminian Errours, (which like Tares spring vp apace among vs, and ouergrow our Wheate,) not to honour, countenance, or equalize them with them, by putting them both to triall: to question, censure, and cōdemne, their audacious open Aduersaries, their secret dangerous Master-vnderminers, (who are of different ranks, and must be dealt with in a va-

d sunt enim
quidam qui
suffissime dam-
natas impictu-
ses, adhuc li-
berius defen-
dendas putant:
et sunt qui oc-
cultrum pene-
trant domos, et
quod in aperto
non clamare
metuunt, in se-
creto seminare
non quiescunt.
Sunt autem
qui omnino si-
luerunt mag-
no timore
compressi: sed
adhuc corda retinent, quod ut non proferre non audent, qui tamen possent patriam
ex priore ipsius
alio vigilantius
de, ut si non timentur ne perdamus, non tamen negligamus, ne pereamus. Aug. Epist.
105, Sixto. It was his speech of the old, I may as truly apply it to our new Pelagians.

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rious manner;) not to discusse their verity, of which our Church was neuer yet suspitious, in the least degree. Proceede, therefore as you (Gods name be blessed) haue already done: to inquire out the Heads, the Nurseries, rootes, and grand Protectors of our Popish, our Arminian mungrell rabble, (which swarme like Locusts in our Church of late) combining both together (as is iustly feared) to eate out our Religion by degrees, to spoile vs of these temporall immunities, of those coelestiall treasures of Gods sauing truth, which are farre dearer to vs, then our dearest soules: and when you haue once discovered them (as you may quickly doe, since practise, fame, and ieaiousie haue made them so notorious,) it will be worth your labour to hew them downe with speede, both root and branch, at once; else all your superficiall hacking of some smaller Issues, will but increase their growth, augment their strength, and multiply their fruit, their branches, and al-daring practises, when the time, the feare of topping are but passed over. Trampling we know on Carnomile stalkes, doth but make them grow the thicker, spread the faster: it is the breaking, not the bruising of the roote that kills it. The mowing down of weedes, losse of grass, by the topping off of lesser branches doth neuer hinder, but aduance their growth; not lessen, but augment their number. The rootes must first bee stocked vpp, or else the blades, the stalkes, the branches will not, cannot wither, or
giue

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giue ouer budding. Strike therefore at the roots, as well as at the branches of these preuailing Factions, else all your fopping, will turne but into pruning: your launching into festring; your medicine into poyson, to kill our Church the Patient, but strengthen her diseases, which haue hitherto got ground vpon vs, by all those former Parliamentary lenitiues and verball purges, which your Medicinall skill applyed to them.

*e Illustris olim
protulit Bri-
tannia dog-
ma hoc super-
bum, &c. Fe-
stus Hominius
in Coronidem
Gulielmi A-
mestij.*

*f Hieron. ad
uersus Pelagi-
um ad Cris-
pianum: Ar-
gumentum:
Prosterni Cro-
nicum. Biblio-
thecha Patrū:
Tom. 9. pars 3.
pag. 102. Bede.
Ecclesiast. Hist.
Gentis Anglo-
rum lib. 1. c. 10.
Herodot. Hæ-
cæus Chrono-
graph. p. 329.
g Festus Hi-
mian in Cor-
onidem. Guliel-
mi Amestij,
1618.*

It is noted of Pelagianisme, (of which the doctrinall part of Popery, in the points of Grace, and the whole body of Arminianisme are the re-
tained ashes, and new-rayed Goasts,) (e) *that it
tooke its rise in England,* (f) *Pelagius the Father of it
being himselfe a Brittain, and a Monke of Bangor:*
What a regained Honour were it to our Nation;
What an inutterable benefit to our Church; What
a glory to this your Honourable and great As-
sembly, if you could now at last eternally interre
it in the soile that bare it; and make its ancient
(now its second) wombe, its last, its endlesse
Graue? It was said by one of note, some fewe
yeeres past: (and I wish it may be Prophetically
true at least.)

(g) *Talis malum hoc & sustulit Britannia:*
That England had both hatched and destroyed
this monster of old, of new Pelagianisme, which
Arminius and his followers had then newly raised
from Hell, to which it was of old condemned: But
alas, we see its living and springing vp like Hy-
drac

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draes heades; Its former * ouer-indulgent decapitations both at *Dort*, at home, being but a blood-letting to increase its future vigour, not a fatall blow to bring it to its finall period; becaufe it cut not off those master-veines which gaue greatest, though but hidden life and growth vnto it. O therefore giue, and strike it, and its Arminian Issue now at last, a finall, fatall, and heart-killing blow, which needes no iteration; and bury them this once so deepe, so sure, that they may neuer neede a second Funerall.

But how you will say, may this bee done? I will informe you in a word or two.

It is Storied of the (*b*) chiefe Priests and Pharisees (who were euer the greatest and most imbittered enemies to Christ and his Apostles, as their successors, who will needes be stiled Priests, haue since bene to his members,) that hauing crucified our blessed Sauour, because they would bee sure to keepe him from rising from his graue againe, according to his promise: they did not onely suffer him to lye intombed in a rocky Sepulchre, to the doore of which there was a great stone rolled: but they likewise went and made the Sepulchre sure, sealing the stone, and setting a watch, for feare lest his Disciples should come by night, and steale him away, and say that bee was risen. What these vile miscreants vainely did in Antichristian, doe you Right noble Christians, in true Christian Policie: *Pelagius* with his late-born brat *Arminius*, hath bene oft times buried by sundry (*a*) Ancient, (*b*) Moderne Councels, and

* *Multa dum
leniter corri-
piuntur sapientia
maiora eo: super
gent. Cabilo-
nense Concil.
1 Can. 13.*

6 Math. 27. 66
to the end.

a Concilium
Palesinum
Africanum.
Trauersianum?
b Synod of
Dort, 1619.
1610. Conuo-
cation of Ire-
land, 1615. in
their Articles
then composed

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* Hieron. con-
tra Pelagianos
Augustin. 7.
Tom. par. 2.
Prosper. Eul-
gentius. Ber-
nard. Orosius.
Bradwardine.

* *Fathers of the Church*, * but yet they haue alwaies risen from the dead againe, to the great disquiet of all true Christian Churches : If then you chance to crucifie them once againe (as now wee hope, wee pray you may, for feare their life proue all our deathes: they being the Archeft Traitors to our Church, our State, our soules, and fauing Grace: you must not only see them intombed for the present, though it be in graues of stone: but likewise watch, and seale their Sepulchres, making them sure for all succeding Ages, by some inexorable, strict, and vigilant Acts of Parliament, which no Charme, no Wile, no Force, or Policie may euade; Else their Disciples will come by night againe, (as they haue oft times done) and steale them quite away; and not onely say, but to our great disturbance, prouoe, that they are once more risen from the dead: So shall their last resurrection be farre worse, our second danger, your latter Error, farre greater then the first; which God forbid.

Now the GOD of grace, and wisdom, to
ayde, direct, and guide your Honours with his
Spirit, in this great weighty Worke, (which
needs an heavenly power to accomplish it :) that
wee, to our innumerable joy and comfort, may
now at last behold, our drooping and declining
Orthodox Religion (the only Center, Pillar,
Bulwark, Garrison, Honour, Treasure, and con-
fider of our declining State, which ebbes and
flowes together with it) renewed, advanced, esta-
blished,

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blished, and secured once againe, against all Foraine, all Domestique hostile Forces, all Stratagemes that oppugne it : and that all our eyes may see with triumph, all Popery, all Olde, all Newe Pelagianisme, with all the grand Fomentors, and Master-springs that feede them, (in despite of all their new-erected and much adored Altar-Idols,) arraigned at your dreadfull Barre, condemned at your great Tribunall; executed before your faces : layd dead and prostrate at your feet : interred in some brasen Dungeon; yea sealed vp, and strictly watched with such enuironing, cautelous, ir-repealable, and adaman-tine Lawes, as may so presse them downe for all eternitie, that they may neuer raise themselves, nor yet bec raised in our Church againe. *Amen.*
Amen.

*Your Honours in all humble seruice,
whiles you stand for Christ, Religion,
Church, or Countrey.*

WILLIAM PRYNNE.

blished, and secured once again, against all
 rains, all Domestic hostile Forces, all States
 games that oppose it; and that all our
 may be withstanding, all Power, all
 Newe-Potentialities, with all the grand
 tor, and M. Her (things that feed them, and
 (light of all their new-crafted and many
 red (Ain-Idols), arranged in your dearth
 Bank, continued at your great Tribunal, ex-
 red before your face: layd dead and prostrate
 at your feet: inserted in some broken
 was sealed up, and strictly watched with lock-
 unning, cautious, ir-replicable, and adman-
 time laws, as may so pull them down for
 albertine, that they may never rise thence
 not yet be ruled in our Church again. Amen

Your Honors in all humble service
 a sister you find for Christ, Religion
 Church in Canada

WILLIAM TAYLOR



RIGHT Reverend Fathers in God, (a) in whose pious integrity, and industrious vigilancie, the chiefeſt ſafety; in whose vnfaiſhfulneſſe, negligence, or inſollidity, the greateſt hazard, the inevitableſt danger of our Proteſtant Church, and long profeſſed religion are ſuſpended: *I here moſt humbly tender unto your fatherly and pious conſiderations, an uninterrupted Antitheſis of the Church of England, from her very firſt reformation to this preſent, againſt that (b) moſt venomous Semi-pelagian herieſie, and thoſe Arminian Novelties, which have of late invaded, yea much endangered her ancient, eſtabliſhed, and profeſſed Doctrines, which your Eccleſiaſticall (c) Dignities, and frequent Subſcriptions to the Articles, Homilies, & Tenents of our Church, engage you in a more ſpeciall manner to protect.*

litus; (r) Beneficium datur propter officium. Concil: Lateran, sub Leone 10, Sess: 9,
 Surius Concil: Tom: 4, pag: 635; B.

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d See Plutarch.
De his qui sero
a Numine pu-
niuntur. Dio-
genes Laert lib
8. Pythagoras.
Platonis Phre-
don: Tertullian
de Anima, Hie-
rom. Epist. 59.
(ap. 2.

(e) Hæc vene-
ratissimorum
dogmatum a-
bo ninariorum ha-
bet etiam nunc
videntes mor-
tuos, mortuos-
q; viventes. Næ
Origines, Prif-
cillianus, et Lo-
vinianus olim
apud se mortui
in his vivunt, et
non solum vi-
vunt, verum et-
iam loquun-
tur; nunc vero
Pelagius et Cæ-
lestius in his vi-
ventes mortui,
ecce adversus
Ecclesiam,
quod infernum
est, et quod
multo miserius
est in Ecclesia
palam sibilant,

See Orosius de Libertate Arbitrii contr. Pelag. Bibl. Patrum, Tom. 1. p. 144.

(f) Terribilissimus hæc nostras quoque partes nescio quo ventorum impetu perfla-
vit, et Theologos nostros nonnullos ita de nentavit, ut relicto si dei trito, et probato
tramite, in Arminii anfractus et precipicia se commiserint, et dogmata etiam nunc de-
struant Articulis Religionis, quos prius propria subscriptione confirmant. Ro-
bertus Abbot, Episc. Salisburienfis, De Gratia et Perseus, sanctonius, Episc. Dod.

*It is not, yea it cannot be unknowne to your gra-
tities, that olde Pelagius, and Fauſtus, who haue been
dead and rotten in their graues 1100 yeares, or more,
haue by a kinde of (d) Pythagorean Metempsycho-
sis, revived in Arminius and his followers now of
late, (as (e) Origen, Priscillian, and Iovinian did in
them) and not onely spoken openly against the
grace of God, and doctrines of our Church, which
is miserable; but even publickly preached and
written against them in our Church, without any
Ecclesiasticall censure or controll; which is farre worse:
It was the complaint of a Reuerend and learned Prelate
of our Church about some ten yeares since, in an E-
pistle Dedicatorie vnto his Maieſty then Prince
of wales: (f) That the stinking vapors of Arminius
(whose heresies hee there learnedly encounters) had
beene blowne ouer from the Belgique shores vp-
on our English coast, and so infatuated some of
our Diuines, that leauing the beaten and appro-
ued path of faith, they betooke themselves vnto
the crooked wayes and præcipices of Arminius,
destroying the Articles of our Religion with their
Tenents, which they had formerly confirmed by
their owne subscription. what hee lamented and*

*condoled then, we haue much more cause to complaine
of now; when as these contagious vapours haue not on-
ly dangerously infected many, but likewise animated*

some (g) Goliaths, to bid professed defiance to the host of Israel in Arminius his quartell, and to take up armes in his defence, against those resolute and subscribed Doctrines of their Mother Church, who hath enriched them with sundry fauours; and yet alas, (h) Ab Ecclesia siquidem hæreseos impugnator expellitur, et nutriti in sinu Ecclesiæ hæreticus inuenitur: the impugnors of Arminius his Champions haue bene questioned, and molested; when as they were neuer hitherto once publickly conuicted by any Ecclesiasticall iurisdiction, for these their dangerous Innovations.

when these Arminian Errours were first broached by Barret, and Baro, in Queene Elizabeths happy Reigne, the zeale of our (i) Reverend Prelates, and (k) Vniuersity heads was such; that they forthwith proceeded iudicially against them, not suffering them to rest or harbour in our Church: But alas the (l) cowardice, indlency, and lukewarmnesse of our age is such, that (m) those who haue succeeded them in their Episcopall Dignities, not their zeale, (some few only excepted, whose paucity indears the more to God, to man; and (n) adds vnto their praise) haue scarce so much as once opened their mouths in publike, against those Arminian (p) thecues, and

Stat ergo Goliath, prohdor, in Ecclesia, superbia immanissimus, carnali potentia tumidus, omnia se per se posse confidens et non solum stat; verum et provocat; simulq; per dies plurimos sanctum Israel manifesti timoris exprobrat: Orosius contra Pelag. Apologia. (l) Orosius lb. (i) See pag. 10. to 14. 120 to 121. 127, 128, 129. (k) See pag 42. to 48. 120. to 125. (l) Fugit mercenarius a r. citudine iust. tiz, a defensione Ecclesiæ; a liberatione Patriæ, vi amore blandientis, vel timore persequentis. Bernard ad Pastores Sermo Col. 1730 D. (m) Et quidem isti fortissimi sunt, ministerii locum, sed non zelum. Successores omnes cupiunt esse, imitatores pauci. Bernard Sermo ad Clerum in Concilio Rhemenli. Col. 1727, 1728, & Sermo, super Cantica Col. 802. D. (n) Operarii quanto rariiores in terris, tanto chãtiores in celis habentur. Bernard ad Pastores Sermo, Col. 729. E. (p) Magna laus paucorum inter malos inquinatos iugi virtutum nitore immaculatis vestibus permanere. Primasius in Apocalip lib. 1 fol. 5. B. (q) Fures sunt omnes hæretici: hi sunt Fures et Latrones qui veniunt in vestimentis ovium, intrinsecus autem sunt lupi rapaces: quotquot autem viderunt fures sunt et Latrones: Fures latenter nocendo, latrones aperte seviendo: Bernard ad Pastores Sermo, Col. 1730. D.

To the Right Reverend Archbishops

robbers, who by their secret pollicies, and publike writings, have lately preyed upon the sheepe and Doctrines of our Church.

(g) page 42 *But now, since our religious Soueraigne hath publickly professed in his late (q) Declaration to all his loving Subiects; to maintaine the true Religion and doctrine established in the Church of England, (of which the Anti Arminian Tenents comprised in this Antithesis are the chiefeft branch) without admitting or conniuing at any backsliding, either to*

(r) page 21 *Popery, or Scisme: and (r) hath called God to record, that he will never giue way to the authorizing of any thing, whereby any innovation may steale or creep into the Church, but preferue that vnity of Doctrine and Discipline established in the time of Queen Elizabeth, (1) (In whose Raigne Arminianisme was particular'y exiled, and our Anti-Arminian Assertions settled in our Church:)* whereby our Church of England hath stood and flourished ever since: Since King Edward the 6. *Queene Elizabeth, and King Iames of blessed me-*

(s) See here p:
10 to 14: 41: to
48. 120. to 130.

(t) See pag: 59,
59.

mory, (an (t) implacable, professed Antagonist to Arminianisme, to Arminians, to his dying day) with all our learned Prelates, Divinity Professours, authorized Writers in their raignes; and our godly Martyrs in King Henry the 8. and Queene Maries dayes, whose names and works I have here particularly recorded in their order: since the Fathers and Councils of the primatine Church: the primitive and moderne Churches of England, Scotland, and Ireland, with their severall established Articles, Homilies, Catechisines, Leiturgies, and Records:

and Bishops of the Church of England.

(as I have here infallibly demonstrated:) together with the late dissolved Parliament, have professedly opposed, and solemnly condemned those Semi-Pelagian and Arminian grace-annihilating Errors, which have lately crept into our Church: embracing, authorizing, and establishing their Opposite Positions as the Orthodox, Catholicks, and undoubted truth. Let mee now beseech your Pieties, as you tender the honour of God, the glory of his grace, (which should be dearer to you then your dearest soules,) as you would gaine the loue, and discharge the trust of your blessed Saviour and your Master-shepherd Iesus Christ, who will summon you ere long before his dreadfull Tribunall, to render an account of all the stewardships and soules committed by him to your charge, (which we may justly feare, y too many sloathfull Ministers who fish for tithes, not soules, do much neglect, as being seldom resident at their charge, which they scarce ever saw; but neuer resident in their pulpits, into which they seldom come:) As you respect the peace and happinesse of our Church, in which you are advanced; the safety and dignity of our long professed Religion to which you have subscribed; in which you have been borne, bred, and nourished: the honour and (2) popularity of our Religious Sovraign, by whom you are now intrusted with Religion, as (2) with his

(1) 2 Pet. 3. 4.
Hebr. 11. 10.

(x) Hebr. 13. 17
1 Pet. 5. 2, 3, 4

1 Cor. 7. 10
Frates aliam

Synodum pronuncio vobis v

bi Dominus sedebit in judicio; et ibi omnes nos oportet representari; et ibi Deus iuste iudicabit orbem terrarum.

Ibi omnes nos oportet representari (nisi quod dici nefas est, mentiamur Apostolus)

sive sit Papa, sive sit Cardinalis, sive Archiepiscopus, sive Episcopus, sive diues, sive pauper, sive doctus, sive indoctus, ut referat unusquisque rationem de his quae gessit in corpore, sive bonum, sive malum. Et si

reddenda est ratio de his, quae quisque gessit in corpore suo; heu quid fiet de his quae quisque gessit in corpore Christi, quod est Ecclesia? &c. Bernardus ad Clerum in Concilio Rhemenensi Sermo, Col. 1, 1725. E. (7) Messis quidem multa, et sacerdotes multi, et mercenarii multi, sed operarii pauci: Isti voraciori ingluvie lucrum, infinitas exigunt pecunias: his insatiabili desiderio inhiant, pro his, ne amittant, timent, et cum amittunt, dolent: harum in amore quiescunt. Animarum nec casus reputatur, nec salus. Bernard Ibid: Col. 1726. D. 1729. E. (2) Amari, coli, diligi, maius imperio est. Symmachi Relatio Ambr. Tom. 5. p. 96. E. (1) See his Maiesties Declaration, p. 20, 21.

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chiefeft treasure, (b) the conſervation of whoſe purity and freedom, will moſt ingratiate, indeare his Maieſty to all his faithfull Subiects, (c) whoſe loue will proue his ſtrongeſt guard, *his richeſt mine and beſt ſupply. As you would faithfully diſcharge that great Epiſcopall truſt, and dignity, which now reſts upon your ſhoulders; not as a meere* (d) empty, pom-
 (b) Subdiſmi-
 nus metuunt
 iniurias ab eo
 Principe quem
 religioſum, et
 Deorum cultui
 deditum arbi-
 trantur; eiꝫ
 velut commilito-
 nes Deos et adiutores habenti minus inſidiantur. Ariſt. Polit. l. 3. cap. 11. ſect. 12.
 Magna, præclaraq; reſeſt, quum in alijs vniuerſis, tum in Imperatore, religioſum
 eſſe, et fidei ſervantem, talemq; cognitum eſſe. Zenophon. Orat. de Agiſilao Rege,
 p. 664. D. (c) Errat, ſi quis exiſtimat turum ibi eſſe Regem, vbi nihil a Regetutum
 eſt. Securitas ſecuritate mutua paciſcenda eſt. Vnum eſt inexpugnabile munimen-
 tum amoris, &c. Seneca de Clementia. l. 1. cap. 19. (d) Caſtorinus quartum
 et ſericas veſtes. Et ille inter Epiſcopos ſe credit altiotem, qui veſtem induerit clari-
 orem. Ambr. De Dignitate ſacerd. c. 4. Vbi proſ dolor reperimus Epiſcopos, qui
 poſt adeptam dignitatem in humilitate ſe contineant. Nempe ſuperbia iis occaſio
 eſt vt ad tantam dignitatem aſpirent, vt in ovile Chriſti impudenter irrumpant; cum
 tamen per Pſalmiſtam Dominus dicat: Non habitabit in medio domus meæ qui ſci-
 cit ſuperbiam, &c. Miſtri Chriſti ſunt, et ſervant Antichriſto: honorari inced-
 unt de bonis Domini, cui honorem non deferunt: vnde hinc eſt iis quem quotidie
 videmus, meretricius nitor, hiſtrionicus habitus, regius apparatus. Inde aurum in
 frænis, aurum in ſellis et calcaribus. Plus nitent calcaria, quam altaria. Inde menſe
 ſplendide et cibis et ſcyphis. Inde commellationes et ebrietates. Inde cythara, et ly-
 ra, et tibia, redundantia torcularia, et promptuaria plena, eructantia ex hoc in il-
 lud. Inde dolia pigmentaria, inde reſerta maſcupia. Huiusmodi ſunt et volunt eſſe
 Eccleſiarum Præpoſiti, Decani, Epiſcopi, et Archiepiſcopi, &c. Dicite ergo Archy-
 diaconi, dicite Præbyteri, dicant etiam Pontifices, in frænis, in ſellis quid faciunt au-
 rum? In veſtimentis tantus ornatus? In cibis tam ſuperfluus apparatus? Eſca ven-
 tri, et venter eſcis, Deus autem hunc et has deſtruet. Quis obſectio, Laicorum avi-
 dius Clericis quarit temporalia, et ineptius vritur acquiſitis? Cum tantum ſaluſum
 videant Laici in ſupelleſtile Clericorum, nonne per eos potius imitantur ad mun-
 dum diligendum quam ad negligendum? Medice cura teſpſum: ſi mundum præ-
 dicas contemnendum, contemne tu prius, et ad ipſam efficacius alios invitabis. Non
 ſic proſectio eſt, ſed ſicut populus ſic et ſacerdos: ſicut Laicus ſic et Clericus. Vterq;
 cupit, uterq; diligit mundum et ea quæ in mundo ſunt. Laicus tamen cum labore,
 ſed Clerici ſine labore volunt poſſidere totum mundum. Communicare volunt cu-
 piditari et ſuperſuitari hominum ſed non labori: peccare volunt ſed non flagellari
 cum hominibus: vnde timendum eſt, quod flagellentur cum dæmonibus, &c. Ber-
 nard. ad Clerum et ad Paſtores Sermo. Col. 17. 16, 1627, 1731. See ſarre more to this
 purpoſe, ſuper Cantica. ſermo. 77. De conſideratione. lib. 3. & 4. Ad Guilielmum Ab-
 barem Apologia, et Declamationes.

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pous, Lordly, pleasurable, gainfull, sloathfull, or voluptuous honour: nor as an Epicurean Euripus, See, or receptracle of delight, which calls men from their former humility, frugality, and diligence in their ministeriall function, vnto a voluptuous, sloathfull, secular, Pontificall, Lordly, proud, vnpreaching life; as most Prelates deemed it, made it in *S. Bernards* age: but as a (e) ponderous Office, a laborious Calling, a heauy, difficult, and perpetuall Worke, which (f) summons you, to feed the purchased and redeemed flocke of Christ, ouer which the Lord hath made you Ouerseers, with trible diligence, readinesse, and anxiety of heart and hand; because it both redoubles your wages, and augments your worke. As you desire to perpetuate the dignity, the respect of your Episcopall Jurisdiction, which hath grown distastfull vnto many through the defaults of some. As you tender your own personall credit and esteeme with all good Christians, (g) who will reuerence you more for your pietie and goodnesse, then your state or greatnesse: As you long to satisfie the expectation, to forestall the secret iealousies and censures of our Church & Kingdome here, whose eyes are now intent vpon you: or to avoid the

(e) 2 Cor. 1. 16
17. 1 Tim. 3.
1. 2 c. 4. 16. to
the end c. 5. 17.
18. 2 Tim. 1. 1.
10 16. Mat. 9. 37
38. Luke 10. 2.
7. Iohn. 11. 15.
16. 17 Rom. 16
12. 1 Cor. 15.
10. 2 Cor. 11.
23. 1 Thes. 5. 12
Episcopatus
nomen est operis
non honoris.
August. De Ci-
uit Dei. l. 19 c.
19. Episcopi
nomen, non
Dominium, sed
Officium: Prae-
sides non tam
ad imperitandum,
quam ad
facilitandum:
sarculo tibi opus
est non
sceptro: Dominatio
interdicitur,
iudicium ministratio.
Bernard. De
Consid. l. 2 c. 6.
Si quis Episcopatum
desiderat,
bonum opus desiderat:
opus dicitur, non honoris:
laborem, non dignitatem:
Primasius, Hierom, Haymo,
Chrysostome, and Theophylact. in 1 Tim. 3. 1.
Episcopatus nomen non est in honore, sed in onere: Greg. Mag. 6. pist. l. 7. Epist. 117.
(f) Act. 10. 28. 1 Pet. 5. 1, 2, 3, 4. Veri sacerdotes non excellentiam suam cogitant
profecti, sed sarcinam: nec gloriantur de Officij dignitate, sed sudant potius
constituti sub onere. Hos non inflammant honor acceptus, sed exercet labor impositus.
Prosper de Vita Contempl. l. 1 c. 2. Concil Parisiens. l. 1 c. 4. (g) Se amabiles
prebeant, non verbo, sed opere: venerandos exhibeant, sed actu non fastu, Bernard. De
Consid. l. 4 c. 4. Col. 687. At Hoc affectare, hoc imitari debet: maximum ita haberi,
vt optimus simul habeatur. Seneca De Clemencia. l. 1 c. 19.

rat, bonum opus desiderat: opus dicitur, non honoris: laborem, non dignitatem: Primasius, Hierom, Haymo, Chrysostome, and Theophylact. in 1 Tim. 3. 1. Episcopatus nomen non est in honore, sed in onere: Greg. Mag. 6. pist. l. 7. Epist. 117. (f) Act. 10. 28. 1 Pet. 5. 1, 2, 3, 4. Veri sacerdotes non excellentiam suam cogitant profecti, sed sarcinam: nec gloriantur de Officij dignitate, sed sudant potius constituti sub onere. Hos non inflammant honor acceptus, sed exercet labor impositus. Prosper de Vita Contempl. l. 1 c. 2. Concil Parisiens. l. 1 c. 4. (g) Se amabiles prebeant, non verbo, sed opere: venerandos exhibeant, sed actu non fastu, Bernard. De Consid. l. 4 c. 4. Col. 687. At Hoc affectare, hoc imitari debet: maximum ita haberi, vt optimus simul habeatur. Seneca De Clemencia. l. 1 c. 19.

irrepealable,

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(b) Rev. 21. 8. *irrepealable, the eternall doome of Christ hereafter,*
 (i) Ier. 23. 1. Ezech. 34. 2, 3. *(h) when all fearefull, (i) sloathfull, inuigilant,*
 Zech. 11. 17. *and lukewarme shepherds, who (k) want zeale,*
 (k) Ier. 9. 2. *and valour for the truth on earth, shall have their*
 (l) Non sunt omnes amici *portion in the vnquenchable, and fiery brimstone*
 sponsi, qui hodie sunt sponsi *lake, which burnes foreuer. As you desire to anticipa*
 Ecclesiae: Bernard: ad Clerum Sermo, Col: 1717 K. *pate all future Parliamentary proceedings in matters*
 (m) Multi Catholicici sunt *of Religion, the former, (which no doubt were legall,*
 predicando, qui haeretici *iust, and honourable, though some repine against them)*
 sunt operando: *being occasioned onely (as most coniecture) by the re-*
 Quod haeretici *missnesse, comminancy, cowardice, or indulgence of*
 faciebant per *some Ecclesiasticall Courts, in questioning, in con-*
 prava dogmata, hoc faciunt *trolling, the impudency, the treachery, and Errors of*
 plures hodie *such (i) Churchmen, whose (m) hereticall, scanda-*
 per mala exempla: seducunt *lous, vnorthodox, and pernicious doctrines, Bookes,*
 scilicet populum, et inducunt in erro- *and lines, have innoated, and blamished our Religion;*
 rem: et tanto *embroyled and defiled our Church: Let me now I pray*
 graviores sunt *(upon all these weighty considerations, and ingage-*
 haereticis, quanto prevalent opera *ment) if it may stand with my Iuvnility, and your*
 verba Bernard ad Pastores Sermo, Col: 1731 G. *venerable, your hoary gravity, to exhort you to that du-*
 (n) Dan: 7. 9: 13 *ty, which the (n) ancient of dayes, (yea the very gra-*
 22. *nest of our Church, and State require at your hands) ex-*
 (o) Vere enim Episcopalem vitam sequeris, si per velum *cite your (o) Episcopall power, and providence; to*
 linguam; tuam, hos qui a fidei veritate dissentiant, in Ecclesiae unitatem reducere: Greg: Magi *extirpate, to exile all Semi-pelagian Errors, and*
 Epist: lib. 2. Ex Registro Indist. 11. Epist: 59. *Arminian Nouelties; all grace-defeating, all Church-*
molesting Heresies, with their chiefe Fomenters: all
late-erected Altars, Images, Tapers, Crucifixes: all
new remined Popish Doctrines, Ceremonies, Duck-
ings, Genuflexions, Easterne, yea Altar-adorations,
(complained of not long since in Parliaments, as you

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may remember) with all those other corruptions and superstitious reliques, which have lately crept into our Church, (in despite of all our p Statutes, q Rubricks, r Homilies, s Articles, t Canons, and u Injunctions, which prohibit them) through the audacious practices of some x domestique crafty Mountebanks, who would filly Coxen us of our Religion under the golden and holy pretence of Canonick Devotion: and withall to reestablish these Anti-Arminian orthodox Tenets of our Church, (which here I humbly tender to your best protection) in their ancient, and long enjoyed purity, peace, and freedom: that so by these religious atchievements, you may give some publicke, & demonstrative, & actual testimony to the world, (which is a oft times iealous of your integrities vpon small occasions) that you are all cordiall, sincere and faithfull to our Religion, Church, and State: that you are all valiant and zealous for the truth committed to your trust: and that you are not onely titular,

the Church. (1) Pacem habet Ecclesia apud extraneos sed filii nequam, filii scelerati seruiunt eam, qui propriam matrem eviscerant, vt se parant in honorem Bernard, ad Pastores sermo, Col. 1733. A. (2) Episcopum non aliud nisi Episcopalis opera designat; ex bono opere magis quam professione nascatur, actione potius quam nomine demonstratur. Fac itaque vt nomen congruat actioni, actio respondeat nomini: Ne sit nomen inane et crimen immane, Ne sit honor sub imis et vita deformis: Ne sit deifica professio et illicita actio: Ne sit religiosus amictus, et irreligi-
sus proventus. Ne sit gradus excelsus et deformis excessus. Ne habeatur in Ecclesia Cathedra sublimior, et conscientia sacerdotis reperiatur humilior, Ne locutionem similem columbinam, et mentem habeamus caninam. Ne professionem monstre-
mus ovinam, et ferocitatem habeamus lupinam. Ambrose de Dignitate Sacerdotali, cap. 3. Tom. 4. p. 179. (3) Fleuimus, suspicionibus laboramus, et illud nobis illa quæ conficere bellum solet fama: Seneca Epist. 12. suspensiones quas de aliquo con-
epimus animum nostrum ab illo reddunt alieniorem. Quare qui cupit sibi fidem haberi, has prius a se remoueat est necesse, Thucydides histor. lib. 6. p. 571.

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(b) Fuerunt ante vos qui se totos oribus pacendis exponerent, Pastoris opere et nomine gloriantes, nil sibi repugnantibus indignum nisi quod saluti obuium obviare putarent: non querentes quæ sua sunt, sed impendentes. Impendere curam impendere substantiam, impendere et seipsum. Vnde vnus illorum: Et ego, ait, superimpendar pro animabus vestris. Bernard. De Confid. l. 4. c. 2. Col. 384. K.

I.

(c) Pag. 30, 31
41.

but reall Bishops, well worthy to succeed those pious and victorious Prelates, who haue ingraven those Anti-Arminian Conclusions which I haue here contracted, with their mellifluous pens, and sealed them with their blood; a sufficient engagement for me, for them to challenge the priuiledge of your Episcopall patronage, against the malignancy of all Opposers.

But perchance your wisdomes will obiect, that by intermeddling with these nice Arminian Controversies, I haue incurred the danger of his Maiesties Declaration prefixed to the late reprinted Articles: therefore I must onely expect an High-Commission Censure from your Lordships, not an Approbation, or friendly enterieinment of this vntimely Treatise, which may chance to prove distastfull vnto some.

To this I answer first, (and for the truth of it I appeal vnto your Lordships, by whose advice this Declaration was at first contriued:) that it was neuer his Maiesties, (nor I thinke your Lordships) intention, to silence or suppress, but rather to aduance by this Declaration, the ancient, positive, established, and reuelued Doctrines of the Church of England, (especially those which were professed and ratified in the dayes of Edward the 6. Queene Elizabeth, and King Iames of happy memory, as these Anti-Arminian Positions were) as is cleere by the expresse words of his Maiesties last Declaration to all his louing Subiects, which well explaines the former. But all these dogmaticall Anti-Arminian Conclusions which I haue published, or insisted in this Antithesis, are but the ancient, positive, established and received Doctrine of

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of the Church of England, as the Booke it selfe, (together with two Reuerend^m Prelates of our Church, who haue lately in two printed Letters, expressly averted, That the Arminian Errors condemned in the Synod of Dort cannot stand with the Doctrine of the Church of England. And that none can embrace Arminianisme in the Doctrine of Predelination, and grace, but he must first desert the Articles agreed vpon by the Church of England, nor in the point of Perseverance, but hee must vary from the common Tenet, and received opinion of our best approued Doctores in the English Church) will iustifie against all Opposers: Therefore it is not within the intent or limits, (and so not within the Danger) of his Maiesties Declaration, which I would not wilfully, nor willingly oppose.

Secondly, I conceiue, that this Declaration prohibits nothing, but vnnecessary and curious Disputes vpon bare coniectures on, or strained Collections from our Articles: But in this Antithesis you haue onely a bare historicall recitall, in nature of a Catalogue, of those scattered Records and writers of our Church, which haue constantly oppugned these new Arminian Errors, from the beginning of reformation to this present: It comes not therefore within the sphere of this Declaration.

Thirdly, his Maiesties Declaration, was chiefly, to suppress all Innovations in Religion, together with such vnnecessary Controversies, as might disturbe the Peace and settled Doctrines of our Church: But this Antithesis serues onely to suppress the Innovations in Religion, and to allay all moderne Armi-

* Bp. Hall, & Bp. Davenant, in their Letters annexed to Bp. Hall's Reconciler, p. 75. 84, 85

2.

3.

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man Controversies which interrupt our Churches Peace and Doctrines; by dissuading Arminianisme to be the Doctrine of our Church, in such an apparant manner, that none can contradict it. Therefore it is wholly with this Declaration, not against it.

4.

(d) See Rom: 5 to 13, Ephesi: 1. & 2.2 Tim 1.9 c. 2. 19 20, 21 1 Petri & 1 Pet 3. See Article 17. Articles of Ireland: S. August De Corrupt. & gratia, c. 14, 15, 16 & Tom. 7: 2 part throughout. Calvin Instit. lib. 3 cap: 21. Peter Martyr in Rom: 9. Sturnius De Predestinatione Thesis 1. Polanus de Predestinatione; with aliother Protestants who have written of these points, who accord in this, and therefore all Protestant Churches in their severall Confessions have recorded,

and defined these as fundamentall truths, for the harmony of Confessions, section 4. to 10. (e) See pag: 39, 110.

Lastly, his Maiesties Declaration, prohibits principally, vnnecessary disputes about curious, nice, and needlesse Schoole-points, of which men may be ignorant without great danger: But I take it under correction, that our Anti-Arminian Tenets, (on which the whole fabrick of our salvation, the whole Doctrine and structure both of mans fall and corruption: of grace and glory; of Election, Reprobation, Predestination, Vocation, Iustification, Sanctification, Perseverance, and Glorification, are (suspended) are no superfluous, nice, or d curious speculations, vnfit, vnneedfull to be taught or published; but most necessary, essentiall, comfortable, and fundamentall Truthes, in which the whole pith and marrow of Divinity, the whole Doctrine of grace, and mans salvation are included. This all the ancient Councils, and voluminous Treatises of the Fathers in the primatine Church; this all the moderne Synods, Articles, Confessions, Resolutions, and Writings, both of our owne, and other Churches, against Pelagius, Arminius, and their followers; as the professed enemies of the grace, and Gospell of God; as Atheisticall Sectarie; yea wicked, pestilent, and blasphemous heretiques, (as our late learned & So- ueraigne hath rightly styled them) doe abundantly re-

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*stifer. All which would never questionlesse, have waged
such fierce, such perpetuall, and implacable wars against
these Pelagian and Arminian Heresies, were they
such innoxious, or triviall Differences; such unnecessa-
ry, such curious speculations, as some of their Abettors,
(who then methinks should be ashamed contentiously
to soment them, to the great disturbance of our Churches
peace) would seeme to make them, because they
would more easily induce men to neglect them till
they had gotten strength, and then to imbrace
them, to their eternall ruine. Since therefore these
Anti-Arminian Tenets (which I here onely vindicate
to be the ancient, genuine, & undoubted Doctrine
of the Church of England) are points of highest consequence,
of greatest weight and use, wherin they have
bene more abundantly perorized, propagated, and
propugned, (not onely in the primitive Church, but
likewise in most moderne Protestant Churches, and
in the Church of England) than any other substantiall
points of Divinity, whosomuch as is most oppositely
evident. Since their opposite Arminian Errors,
(which are in truth mere Popery, and h Semi-Pelagianisme,
at least i a bridge, a way, and portall to
them both) have bene most constantly appugned, both
in the Primative, our owne, and other Reformed
Churches, as a dangerous, and grace-nullifying
Heresie. And since Prosper himselfe hath expressly
recor'ded it, long agoe. That St. Augustine hath
constantly, piously, and abundantly proved: that
predestination in which there is the preparation*

(f) Neglecta
solent incendia
sumere vires.
Horace Epist.
l. 1 Epist. 8.
(e) See Bellar.
De Justifilib. 3
Dr. Iohn White
Way to the
true Church
Digress. 10, 41,
42 Bryer y his
Reformed Pro-
testant cap. 11.
to the end; Bi-
shop Mortons
Protestants
Appeale. l. 2 c.
10. accordingly
(h) See Pelagi-
us Redivivus:
Sc heere p. 19.
(i) See here p.
122, 123, 124.
* Augustinus
pia, constanti-
q; doctrina a-
bundanter pro-
bavit, prædi-
candam esse
Ecclesie præ-
destinationem,
in qua est gra-
tiæ preparatio;
et gratiam
in qua est præ-
destinationis
effectus; et præ-
sentiam Dei,
quæ ante secula
æterna quibuscumque
turus sua dona.

præcivit. Cuius prædicationis quisquis est impugnator, apertissimè est Pelagianæ e-
ræcioni adiutor. Prosper. Responsio ad Excerpta Concilii. Dub. 2. fol. 146, 147.

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of grace; and grace in which there is the effect of predestination; and the prescience of God, by which he foreknew before all worlds on whom he would bestow his gifts of grace, ought to be preached to the Church. Of the preaching of which, saith he, (I pray observe his words, and marke them well) whosoever is an impugner, he is a most apparent furtherer of Pelagian pride: (which I dare presume is farre from his Majesties royall thoughts to be:) I may safely (as I hope) conclude on all these premises: That this my Antithesis, (which I have divulged one'y for the peace and benefit of our English Church, and the stopping of all Arminians mouths, who now most chubrie holde their peace, and yeeld their cause, or else experturiously, sacrilegiously renounce their Mother Church, and these her Doctrines, which they have subscribed if not sworn to) is clearly without the verge and danger of his Majesties Declaration; who never did intend so farre to countenance, to grace an heresie, so branded, censured and condemned by the primitive Church; by severaige Protestant Churches; by the whole Church of England, with all her learned writers, from her first reformation to this present: and more particularly by his Royall Father, whose faith, whose steps he meanes to follow: as for its sake, its growth, and greater safety, to put these established and professed Anti-Arminian Doctrines of our Church to silence: which is almost the highest dignity, the greatest conquest that Arminianisme can, or would aspire to.

And now right Reverend Fathers, having cleared this objection, give me leave to close up this Epistle with

(H) Verba F. pif-
coporum et
Clericorum,
qui Apostolo-
rum sunt filii et
heredes, vim
iuratoriæ in
se habent, ut in
iis iurand-
um sit, quod
est verbum sim-
plex in aliis: et
quod in aliis
est simplex per-
iurium, sacrile-
gium fit in il-
lis. Petrus Ale-
xandensis Epist. 52.
Bibl. Patrum,
Tom. 11. pars 3.
P. 741. C.

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with 1 a word of exhortation, which I beseech you
for to suffer. Remember, I intreat you in the name
and feare of God, that you (together with the rest of our
reverend and learned Clergie) are them Watchmen,
the n Garrisons and Bulwarkes of our Israel; to
give her warning of; to protect and shield her a-
gainst, those pernicious, subdalous, and seducing
heretiques; those Popish and Arminian Adver-
saries, which warre against her faith, her peace, Gods
grace, our soules. If you then through p worldlinesse,
negligence, sloathfulnesse, Epicurisme; or the q
sweete Syrenian songs of enchanting Mercuries,
begin to sleepe, to slumber, to remist, or else give
over your spirituall watch, and ward, against these
f sheep like wolves, friend-seeming Enemies, & which
come for to deuoure vs: If you u proue dumb dogs
that will not, cannot barked, at their approach, or trea-
cherous Centinells, false Posternes to betray vs to their
infernall malice; we must then be & needs surprised,
yea captivated & destroyed in a moment, through
this your negligence, and default; but yet y our
blood shall be required at your hands. O therefore
rouse up your selves with speed, and stand vpon
your watch, y our guard, for our security: & close not
your eyes, holde not your peace, & lay not downe
your armes day nor night: imitate Nehemiah his

(l) Hebr: 12. 22

(m) Isay: 42. 1.

c 62. 6. Ezech: 3.

17. c. 33. 2. 20. 12

(n) Isay 4. 5. 6.

c 26. 1. Psal 48.

22.

(o) Custodia vt

sit sufficiens

in faria eriga vi

tyrannorum, a

fraude hereti-

corum, a tenta-

tionibus da-

monum: Ber-

nard: super

Cant: Ser: 77

Col: 8. 01. B.

(p) Isay 56. 10.

11. 12. Jer: 23.

1. 2. Ezech: 34.

2. 12. Non est

speculator qui

in imo est, spe-

culator quippe

semper in alti-

tudine stat, vt

quicquid ven-

turū est longe

prospiciat. Et

quisquis populi

speculator po-

nitur, in altum

debet stare per

vitam, vt possit

prodesse per

providentiam.

Greg: Mag: Hom: 11. super Ezech: fol: 224. L. (q) Rom. 16. 18. Hæretici per dulces

Sermones corda seducunt innocentium. Chrysost: Hom. 24. in Mat. (r) Isay 56. 10.

(s) Matth 7. 15. 2 Cor. 11. 14. (t) Isay 56. 9. (u) Isay 56. 10. (x) Ezech 33. 2. to 12 &

Greg. Mag. Hom 11. super Ezech. See Hierom & Theodoret in Ezech. 33. (y) Ezech. 33.

6. & c. 34. 9. 10. Heb: 12. 17. Acts. 20. 26, 27. Sanguis ergo morientis de manu speculato-

ris requiritur quia peccatum subditi, culpa esse peccatoris si tacuerit reputatur, quia ip-

se hunc occidit, qui cum tacendo morti prodidit. Greg. Mag. Hom 11. super Ezech.

(1) Isay 21. 8. Hab. 2. 1. (a) Psal. 121. 4, 5, 6. (b) Isay 62. 6. (c) Nehemiah 4. 21, 22, 23.

work.

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(d) Nehem. 4. workmen; & build vp the walls of our spirituall
 17, 18. Ierusalem with one hand, and holde a weapon al-
 (e) Nehem. 4. 7. wayes in the other hand, *to keepe offe Samballat,*
 10, 15. *and Tobiah; those Arrabians, Ammonites, and*
 (f) Super Can- *Ashdodites; those Iesuites, Papists, and Arminians,*
 tica Sermo 77. *who haue conspired together to fight against our*
 Col. 801. D. Ad *blessed Ierusalem; to breake downe her walls, and*
 Clerum Sermo *lay her waste, as they haue done her bordering Chur-*
 Col. 1728. G. *ches: Else shee shall be as holy Bernard, will iustly saie*
 (g) Ier. 23. 1. E- *upon you. ¶ Parum est nostris vigilibus quod non*
 zech. 3. 4. 2. See *seruant nos, nisi et perdant: and then g woe be to*
 Bishop Jewels *you saith the Lord your God; whose woe none can*
 Exposition on *stand vnder. ¶*
 the Thessalo- *¶ You are h the Lights, the Eyes, the Seers, yea*
 nians, p. 196. *¶ Ouerseers of our Church; to see, foresee her*
 (h) Matth. 6. 14. *dangers, & discover her increasing corruptions;*
 15, 16. Phil. 2. *detect her wily Adversaries, with all their over-*
 15. *reaching, vndermining Policies; p inlighten her*
 (i) Matth. 6. 22. *intire body, q direct her in the way of truth, of*
 23. 1 Cor. 12. *life, of peace; and r keepe her safe from falls and*
 16. 11. Rev. 3. 8. *stumbles. ¶ If you be through ignorance, wilful-*
 c. 5. 6. *nesse, heresie, treacherie, flatterie, feare, carblinesse,*
 (k) 1 Sam. 9. 9. *or any other workes of darknesse, & lose your light,*
 11. 18. 19. *your eyesight: ¶ If you become either u darke Lan-*
 2 King. 17. 17. *thornes which can yeeld no light, or z starkblinde,*
 2 Chro. 33. 18. *or bblinde, q misinterpreted Seers, which either can, or will*
 19. Isay 30. 10. *not see; or. averse as ally, or very litle, or quite awry,*
 (l) Acts 10. 28. *ouerthwart the sacred word of truth, and Doctrines of*
 Hebr. 13. 17. *our Church. Or if you prone such Pontificall, y haugh-*
 1 Pet. 5. 2. *ty,*
 (m) Ezech. 33. 2 *¶*
 to 12. *¶*
 (n) Isay 48. 1. *¶*
 (o) Isay 48. 9. *¶*
 (p) Matth. 5. 14. *¶*
 15, 16. c. 6. 23. *¶*
 23. *¶*
 (q) Luke 1. 79. *¶*
 (r) Mat. 15. 14. *¶*
 (s) Isay 46. 10. *¶*
 (t) Micah. 3. 6. *¶*
 Matth. 14. 26. *¶*
 (u) Lucerna quæ in semetipsum non ardet, eam rem cui supponitur
 non accendit. Greg. Mag. Hom. 11. Super Ezech. (x) Isay 49. 10. 11. 2. 16. 10. (y) 1 Pet. 5.
 3. 1. Ezech. 34. 4. 3 Iohn. 9. 10. Matth. 10. 15. 16. 17. Luke. 12. 12. 13. 14. 15. 16.

and Bishops of the Church of England.

ty, Lordly, or domineering Overseers; as contemptuously to disdain & over-look, or tyrannically to insult or trample vpon your fellow-brethren, and the Lords inheritance, a sinne of which the 2 Fathers, and 2 some others of more punie dayes haue much complained, as being incident to diuers Prelates of their times, who were more zealous to maintaine the outward pompe and state, then to discharge the Pastorall charge, and duty of their Episcopall function:

(3.) Quanti Presbyteri constituti oblitati sunt humilitatis: quasi idcirco fuerunt ordinati, ut humiles esse desisterent. Quin potius humilitatem sequi debuerant, quia dignitatem suam conferant, quanti, dicente Scriptura: Quanto magnus fueris, tanto humilia te ipsum. Origen in Ezechiel. Hom. 9. Tom. 2. fol. 188. H. Peccat autem in Deum quicumque Episcopus, qui non quasi conseruis seruis ministrat, sed quasi dominus: frequenter autem et quasi amarus dominus dominans per vim, similis constitutus Egyptiis qui affligebant vitam filiorum Israel cum vi. Ergo memores esse debent verborum Christi. Principes Gentium dominantur iis, et maiores eorum potestatem exercent in eis; inter vos autem non sic erit, &c. Origen in Mat. Hom. 31. Tom. 3. fol. 66. B. C. Ad hoc tantum potentes effecti sumus, ut nobis in subiectos dominationem tyrannicam vindicemus, non ut afflictos contra potentium violentiam qui in eos serarum more se uiunt defendamus. Prosper de Vita. Contempl. l. 1. c. 11. Multi autem cum regiminis iura suscipiunt, ad lacerandos subditos inardescunt. Terrorem potestatis exhibent, & quibus predesse debuerant, nocent. Et quia charitatis viscera non habent, domini videri appetunt, patres se esse minime recognoscunt: humilitatis locum in elationis dominationem immutant. Et si quando extrinsecus blandiuntur, intrinsecus se uiunt. De quibus veritas dicit. Veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces. Greg. Mag. Hom. 17. in Evangelia. fol. 320. C. D. (4) Chaucer his Plowman tale, Mr. Tyndall. Practise of Popish Prelates. Bishop Hooper. Declaration on the 8. Commandement. fol. 76, 77, 78. Dr. Barnes his supplication to King Henry the 8. Our Homily against willfull Rebellion. part. 5. Bishop Latimer Sermon before the Convocation: and 4. Sermon of the Plough. (5) Nos presentibus delectati dum in hac uita commoda nostra et honores inquirimus; non ut meliores, sed ut ditiores; non ut sanctiores, sed ut honoratiores simus ceteris festinamus: nec gregem Domini, qui nobis pascendus, tuendusque commissus est, sed nostras voluptates, dominationem, & cetera blandimenta carnaliter cogitamus. Pastores dici volumus, nec tamen esse contendimus: officii nostri vitam laborem, appetimus dignitatem. Prosper de Vita Contempl. l. 2. c. 21. Vides omnem Ecclesiasticum zelum ferrere sola pro dignitate tuenda. *Honori totum datur, sanctitati nihil aut parum. Nisi quod sublime est hoc salutare dicamus: et quod gloriam redolet, id in totum. Ita omne humile probro ducitur, ut facilius qui esse, quam qui apparere humilis velit inuenias. Timor Domini simplicitas reputatur, ne dicam fatuitas. Virum circumspexitur et amicum propriæ conscientie calumniantur hypocritam &c.* Bern. de Considerat. l. 4. c. 2. Col. 88, 5. B.

To the Right Reverend Arch-bishops

(6) Quia eo ip-
so quod exteris
prælati sumus;
ad agenda
quælibet maiori-
rem licentiam
habemus; sus-
ceptæ benedi-
ctionis mini-
sterium verri-
mus ad ambi-
tionis argu-
mentum. Greg.
Mag. Hom. 17.
in Evangelia.
F. 311. C. Sed
plerumq; rector
eo ipso quo ex-
teris præemi-
net, elatione
cogitationis
intumesceit.
Subiectos de-
spicit, eosq; sibi
æquales natu-

re origine non agnoscit: & quos fortis potestate excellerit, transcendisse se etiam vine
meritis credit. Cunctis se existimat amplius sapere, quibus se videt amplius posse.
In quodam enim se constituit culmine apud semetipsum; et qui æqua ceteris na-
turæ conditione constringitur, ex equo respicere ceteros dedignatur. Omne sublime
videt, et ipse est rex super omnes filios superbiæ. Apostatæ quippe Angelo similis ef-
ficitur, dum homo hominibus esse similis dedignatur; &c. Ex simulatione disciplinæ,
ministerium regiminis venit in usum dominationis. Greg. Mag. Pastoral. pars 1. cap.
6. Rectores qui semetipsos diligunt pulvinos his exhibent, a quibus se noceri
posse in studio gloriæ temporalis timeant. Quos vero contra se nil valere non
spiciunt, hos nimirum asperitate rigida semper invectionis præmunt, nunquam de-
menter admonent, sed pastoralis mansuetudinis oblii, iure dominationis terrent.
Quos recte per Prophetam divina vox increpat, dicens: Vos autem cum austeritate
imperabatis eis, et cum potentia: Plus etiam de suo autore diligentes, instanter egra
subditos se erigunt, nec quid agere debeant, sed quid valeant attendunt. Nil de sub-
sequenti iudicio metuent, sed improbe de temporali potestate gloriantur. Liber vt
licenter et illicita faciant, et subditorum nemo contradicat. lb. cap. 8. (4) Ephes. 4. 20.
(2) 1 Pet. 5. 2. Parvi deicitiq; est animi de subditis non profectum quærere subdito-
rum, sed quæsum proprium. In summo præsertim omnium Pontifice nihil turpius.

Bernard de Consid. l. 3. c. 3. Col. 879. K. (b) 2 Cor. 12. 14, 15. *ordem sicuti dicitur
in scriptis, quod si quis in vultu suo digitali aliquid dixerit, idcirco
quod dicitur, et non in vultu suo, idcirco et in vultu suo dicitur, idcirco* **much**

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much more your oversight: (a fault not tolerable in any Overseers, at being diametrically repugnant to their Office; but a most odious, most insufferable, in the Master Overseers of Christs most precious flock, and mens most peerelesse soules:.) *Needes must our Church and we poore Lay-men being destitute of light, of Eyes, of Seers, and vigilant Overseers, k become exceeding darke and blinde: I be liable to a world of dangers, errors, heresies, falls, and deviations: Needes must we in fall into a ditch of miserie, and destruction at the last. O therefore n a rise, and shine forth before vs, by o humility, by purity of life, of doctrine, as the lampes, the splendor of our Church: that so p we from your light, may receiue light, and q walke as children of the light: See, see, yea foresee we beseech you, as we trust you doe, and will doe) those hereticall presipices, by-pathes, snares and ditches, which are likely to endanger, misleade, intrap vs, if they are not prevented, yea speedily removed by your providence: and then leade, direct our Church and vs, in t that good, that olde, s that true, that s traight, that u narrow, and x perfect way y of truth, of z peace, of a righteousness, b life, and c holinesse, d in which there is no error, danger, death, or stumbling. Remember, you are*

(a) See Athanasius Constant: Episc Epistolæ 8. De Necessaria Episcoporum residentia: Bibli Patrum: Tom. 11. p. 487. to 491. Ambrosi Ser: 7. 9. Greg. Pastoralium li. August. de Pastoribus. M. Tyndall praeface of Popish Prelates: Bishop Latimer 4. sermon of the Plough-Bishop Iewell on the Thessalonians, p. 406, 407 accordingly. (k) Hosea 4. 9. Isay 24. 2. (l) Quidni peccet licentius vagum et male liberum vulgus, cum non sit qui arguat. Quidni licentius quoque spoliatur et deprædatur inermis religio, cum non est qui defendat. Quod enim refugium illis? Bernard De Consid. 1. 3. c. 4. (m) Math: 15. 14. Luke 6. 23. Hosea 4. 5. (n) Isay 60. 1. Math: 5. 14, 15, 16. Phil: 2. 15, 16. (o) Nulla alia doctrina sacerdotis debet esse quam vita. Prosper de Vita Contempl. 1. 1. c. 23. (p) Math: 15. 16. Luke 12. 31. Act: 16. 12. (q) Iohn 13. 38. Ephes: 5. 8. (r) Ier. 6. 16. (s) Psal: 119. 30. (t) Isay 30. 21. Ier. 31. 9. (u) Math: 7. 14. (x) Psal: 101. 2. 6. (y) Psal: 119. 30. (z) Isay 39. 8. Luke 1. 79. (a) Prov: 8. 10. c. 12. 28. c. 16. 31. (b) Prov: 6. 23. c. 10. 17. Ier: 23. 8. (c) Isay 35. 8, 9. (d) Prov: 12. 28. Isay 35. 8, 9. Ier: 31. 9.

To the Right Reuerend Arch-bishops

(c) Ministerium prædicationis relinquitur, et ad prænam nostram ut video, Episcopi vocamur, qui honoris nomen, non virtutis tenemus. Greg. Mag. Hom. 17. in Evang. f. 321. B. Non omnes Episcopi, Episcopi sunt. Attendis Petrum, sed et Iudam confiderat Stephanum suspicis, sed et Nicholaum respice. Non facit Ecclesiastica dignitas Christianum. Hieron. Epist. 1. cap. 8.

(f) Act. 20. 28. See Chrysost. et Theophylact. Ibid. Terribilis Sermo, et qui possit etiam impavida quorumvis tyrannorum corda concutere, Bernard super Cantica Sermo 76. Col. 801. A. B. (c) Bernard Ibid. (b) Dan. 12. 3. Math. 13. 43. 2. Iohn. 8. (d) Jer. 3. 15. c. 17. 16. c. 23. 1. Eph. 4. 1. 1. (k) Ilay 40. 11. Jer. 23. 4. c. 33. 12. c. 30. 6. Ezech. 34. 3. 3. 9. 16. 22. (l) 1. Sa. 17. 24. 25. Ezech. 34. 2. 10. 10. 10. 16. (m) Jer. 31. 9. 16. Ezech. 34. 4. 5. 6. 11. (n) Ilay 40. 10. Jer. 3. 15. c. 23. 4. Ezech. 34. 2. 10. 24. Act. 20. 28. Iohn. 21. 15. 16. 17. 1. Pet. 5. 1. Petro tertio dictum est: Pasce: nec mulge, seu tonde semel additum est. Bernard Declam. Col. 928. V. (o) Jer. 23. 4. Ezech. 34. 16. 22. Zech. 11. 16. 17. Iohn. 10. 12. 13. (p) Iohn. 10. 11. 15. 17. (q) Considerate ergo quid de gregibus agatur, quando pastores lupi sunt, Greg. Mag. Hom. 17. in Evang. f. 321. C. (r) Act. 20. 29. 10.

all (e at least in name and reputation, and I hope in truth) the Bishops, Seers, and Overseers of our Church: take heede therefore vnto your selues, and to all the flocke, over which the holy Ghost hath made you Overseers, to feed the Church (our Church) of God, which he hath purchased with his owne blood. g Civitas est, vigilate ad custodiam, concordiamq. Sponsa est, studete ornatui. Oves sunt, intendite pastui. So shall our safety, our happinesse, and tranquillity, your glorie, your reward, your honour, be exceeding great.

Lastly, You are the chiefe i Pastors, and k Shepherds of our Church; I to guard, to rescue her from those wolves, those theeves, and robbers which seek for to devoure her: m to keep her from straying from the folde of Christ, and sacred pastures of his word: n to feede her with the word and bread of life: o to sticke to her in all her dangers and distresses: and if occasion serve, p to lay downe your liues for her securitie. If any of you then (which God forbid either you to act, or vs to suspect) should either degenerate into q wolves, or into r wolves, to teare and spoile her dearest flockes, as Paul prophesied long since: r that some Elders of the

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Church of Ephesus should doe, and as others (f) Non sunt
 since their times haue done, in former ages: *If* pastores, sed
you should turne hirelings, or saint-hearted Shep- traditores: dici-
 heards, to flee away, *give backe, or hide your selves* mini pastores,
in times of tryall, when you see the wolves and cum sitis raptor-
 theeves approaching to assaile her: *and so leave* res. Et paucos
her openly exposed to their malice, when as you habemus, heu
 should especially march before her, taking vp pastores, mul-
 spirituall armes and courage for her rescue. *If you* tos tamen ex-
suffer her to deuiate from the folde of Christ, and pa- communicato-
stures of his word, to stray vnto the broad, the hea- res. Euietiam
ten rode of Poperie, or by pathes of Arminianisme, sufficeret vobis
which lead vnto destruction, not labouring to reduce lana et lac: sti-
her. If you sheere her fleece, and eate her milke, (as tis enim san-
wee all confesse, you may, whiles you haue care guinem: Ber-
 to keepe, to feede, and cherish her) and yet neg- nard ad Clerum
 lect to clothe, to feede her with that heavenly Sermo. Recto-
 word, that spirituall daily bread of life, which res: moderni
 must nourish her vp vnto eternall life: *a thing of* non pastores,
which y Prosper, and z Gregory much complained in sed raptores: o-
 vium tonfores,
 non ad viridia
 pascua ducto-
 res: non dispen-
 satores bono-
 rum crucifixi,
 sed voratores,
 &c. Rodericus

spec. vital. l. 2. c. 20. p. 316. see Bp. Whites Reply to Fisher p. 84, 85. (r) Ioh: 10. 12, 13.
 See Bernard ad Pastores sermo. (u) Gubernatorem in tempestate, in acie militem in-
 telligas. Auida est periculi virtus, et quo tendat, non quid passura sit, cogitat: quoniam
 et quod passura est, gloriæ parti est; Seneca: Cui boni viri mali fiant cap: 4. (x) Gal: 6.
 6. 1 Cor: 9. 7. to 13. 2 Thess: 3. 8, 9, 10. 1 Tim: 1. 17, 18. Quanti mercenarii in domo
 patris mei abundant panibus? Si panibus abundant mercenarii, nunquid fame peri-
 bunt operarii? Bernard ad Pastores Sermo, Col: 1729. E. (y) Lac et lanas vrium
 Christi oblationibus quotidianis, et decimis fidelium gaudentes accipimus, et curam
 pascendorum gregum et reficiendorum a quibus peruerſo ordine volumus pasci, de-
 ponimus. de Vita Contempl: l. 1. c. 21. (z) Quid nos, (quod tamen sine dolore dicere
 non possumus) quid nos? Pastores agimus, qui et mercedem consequimur, et tamē ope-
 rarii nequaquam sumus? Fructus quippe sanctæ Ecclesiæ in stipendio quotidiano
 accipimus, sed tamen pro æterna Ecclesia minime in prædicatione laboramus. Pen-
 semus cuius damnationis sit, sine labore, hic percipere mercedem laboris. Ecce ex ob-
 latione fidelium vivimus, sed nunquid pro animabus fidelium laboramus? Illa in
 stipendium nostrum sumimus quæ pro redimendis suis peccatis fideles obtulerunt,
 nec tamen contra eadem vel orationis studio, vel prædicationis, vt dignum est insu-
 damus. Hom: 17. in Evangelia fol: 30 G.

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(a) *Præpositorum est, præceptum tenere, et vel propter rantes vel ignorantibus instruere, ne qui ovis pastores esse debent, lanthiant.* Cyprian Epist. 13. Epist. 15. p. 145. (b) *Quidem ovium in pastua absque custodie, Pastor est, non ovium, sed Luporum.* Bernard super Cant. Ser. 77. See Jer 23: 2, 3. Ezech: 34. 2. to 16. 1 King 12. 17. Num: 27. 17. Zech: 10. 1. (c) *Quidni peccet licentius vagum et male liberum vulgus, cum non sit qui arguat?* Quidni etiam licentius spoliatur et deprædatur inimici religio, cum non est qui defendat? Quo enim refugium illis? Bernard de Consid. l. 2. cap. 4. Col. 38: 1. A. (e) *si diligis me, pascere oves meas.* Si ergo dilectionis testimonium est cura passionis, quisquis virtutibus pollens, gregem Dei pascere renuit, pastorem summum vincitur non amare. Greg: Mag: Pastoral: l. 1. c. 5. (f) *Gloria recte factorum plerumque comes est.* Cicero Tusc: Quæst. 3. (g) See pag. 10, 11, 12. (h) *Jer: 12: 3, 4, Ezech: 34: 2, to 20.*

their Oves. If you retreat or fall off from her in times of needs, and so prone her to slaughter-men, or to wolfe-feeding, not sheepe-preserving Pastors: as some Fathers phrase it: c Needes must her sheepe and shee be scattered, lost, destroyed, and made a common prey to all ravenous beasts that will invade them; or else exorbitate in their course to their iust perdition. O therefore for the glory of God the Father, who hath called; the honour of God the holy Ghost, who hath consecrated; the loue of the Lord Iesue Christ, who hath delegated you to the Ministry; (whose person you can never truly loue, vnlesse you loue his sheepe:) take courage, zeale, and resolution to your selues; (as some of you to their honour haue already done) and now rescue vs from those Iustitall, Romish ravening wolues; those Arminian theoues, and wily foxes, who seek to make our Church their prey. Alas, why should any of you flit? why should you now feare them, or giue place vnto them? Yea why should you not encounter, and suppress them; since you haue God himselfe, our gracious Soueraigne (as his late Declaration can sufficiently testifie) together with the whole State and Kingdom, for to back you: the ensamples of your worthy Predecessors, of some few of your conseruan Brethren, to encourage you in this right Christian action? You are our Pastors; you hithe; we giue our fleeces: O therefore keepe, O rescue, cloth vs, and protect

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vs (together with our Church, and her received Doctrines) for it. *You are our Shepherds, you cate, we yeeld our milke: o feede us far is, with the whole some the saule-saving word, and bread of life: You i reape our temporall; o sow, o giue vnto vs spirituall things: You are our Master-heardsmen: your wages, and your flockes are great: o then be vigilant, diligent, carefull and laborious for them, * resident, and present with them; that so k you may know them all by name, I goe in and out before them; become meeuē reall, instructing enamples to them, both in life, and Doctrine: that they againe may o heare, may o know your voice, and p follow you safe from earth to heaven, to your eternall ioy, in this great audit-day, when all the faith-*

(1) Rom. 15. 27.
1 Cor. 9. 11.

* The Bishops
assembled at A-

rimus request-

ed this of Con-

stantine; that

Bishops might

bee resident

with their

flockes, and

not be banish-

ed their Chur-

ches, Socrates

Scholast. l. 2. c. 2

9. p. 281.

(k) Ioh. 10. 3, 4

14. 27.

(l) Ioh. 10. 3, 4

(m) 1 Pet. 5. 3

1 Tim. 4. 11

Ad amorem

patris celestis plus exempla, quam prædicamenta succedunt. Greg. Mag. Dialog. l. 1. fol. 231. D. Validiora sunt exempla quam verba, et plenius est opere docere quam voce. Leo de S. Laurent. Sermo. cap. 2. fol. 167. Facere maiorem vinum habet quam dicere. Doctr. magis debet esse vitæ Doctor, quam sermonis. Chrysost. Hom. 19 in Hebr. Tom. 4. Col. 1608. & Hom. 5. in 2 Thess. Tom. 4. Col. 1299. A. (n) Ioh. 10. 3, 4. 27. (o) Ioh. 10. 4, 5, 9, 10, 12, 14. (p) 1 Thess. 2. 19, 20. (q) Penitus ergo, qui inquam per linguam nostram conversi, qui de perverso suo opere nostra increpatione correpti, poenitentiam egerunt; quis luxuriam ex nostra institutione deseruit, quis avaritiam, quis superbiam declinavit? Penitus quod lucrum Deo fecimus nos, qui accepto talento, ab eo ad negotium missi sumus. Etenim dicit: Negotiarius in idum venio. Ecce iam venit, ecce de nostro negotio lucrum requirit. Quale ei animarum lucrum de nostra negotiatione monstrabimus? Quot eius conspectur animarum manipulos de prædicationis nostræ segite illanuri sumus? Ponamus ante oculos nostros illum tauræ distractionis diem quo iudex veniet, et ratio nem cum servis suis quibus talenta credidit, ponet: Ibi Petrus cum ludæa conversa, quam post se traxit, apparebit: Ibi Paulus conversum, vix ita dixerim, mundum ducentis: Ibi et Andreas post se Achiam, ibi Iohannes Asiam, Thomas Indiam in conspectum sui iudicis conversam ducet. Ibi omnes Domini gregis arietes cum animarum lucris apparebunt, qui sanctis suis prædicationibus post se subditum gregem trahunt. Cum igitur tot pastores cum gregibus suis ante æterni Pastoris oculos venerint, nos miseri quid dicaturi sumus, qui ad Dominum nostrum post negotium varui redimus: qui pastorum nomen habuimus, et oves quas ex nutrimento nostro debemus ostendere, non habemus: Hic Pastores vocati sumus, et ibi gregem non ducimus, &c. Greg. Mag. Hom. in Evangelia. fol. 311. F.

full

To the Right Reuerend Arch-bishops

full and soule-winning shepheards shall present their severall regained flockes vnto their Master-shepherd, Iesus Christ, who shall then reward them with a crowne of glory which fadeth not away: whereas he shall cloth all theeues, all wolues, all hirelings, all invigilant, vnfaithfull, sloathfull and voluptuous shepheards, who haue no flockes of saved, of converted soules to follow them, with eternall shame. *I shall wind up all in the words of Bernard.* u Ecce sacrum Euangelium sub numero trium personarum, includit multitudinem vniuersam Prælatorum. Proposuit enim nobis bonum Pastorem, mercenarium, et furem. Si boni Pastores estis, gaudete; quia merces vestra copiosa est in coelis. Si mercenarii estis, timete; quia periculum vestrum grande est in terris. Si fures estis, ingemescite; quia locus vester magnus est in pœnis: nisi properaveritis ad penitentiam, et quæ vovistis Domino Deo vestro, dignè reddideritis.

Now the Lord Iesus Christ, the x great sheheard of his sheepe, inspire all your Lordships with zeale, & courage, for the perennious defence, & propagation of those established Doctrines of our Church, (which here I recommend vnto your best protection) and with all other graces, requisite for the compleat discharge of your Episcopall function: that so you may carefully keep, & indefatigably feed the flock of God which is among you; taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready minde. Neither as being Lords over Gods heritage, but being ensamples to the flock: the while the chief sheheard shal appear, you shal receiue a crown of glory which fadeth not away.

Your Lordships in all humble respect, as far as you stand for Christ, or for his truth: WILLIAM PRYNNE.

(i) 1 Pet. 5. 2, 4
(n) Ad Pastores Sermo Col. 1728. L.
(x) Hebr. 13. 20
(y) 1 Pet. 5. 2, 3: 4, 5.
* Præpositi vltæ, subditorum regulæ: et quantum perniciosum est ad sequentium lapsum, ruinæ præpositi, in tantum contra vtilitatem est, ac salutare, cum se Episcopus per firmitatem suam fratribus præbet imitandum Cyprian. Epist. 13. Epist. 23. Sacerdotis prædicatio operibus confirmanda est, ita ut quod docet verbo, instruat exemplo. Vera est illa doctrina quam vivendi sequitur forma. Tunc vtiliter prædicatio profertur, quando efficaciter adimpletur. Isidor. Hisp. de summo Bon. l. 3. c. 36.

To the Christian Reader.

Christian Reader, I beere present unto thy view, and prostrate to thy Censure, a compendious Summary of those scattered Evidences; a concise Catalogue of those eminent Writers, and illustrious Witnesses of our Mother Church, since the beginning of her Reformation to this Instant; Who have positively maintained, and punctually defended those 7. Anti-Arminian Theses, which I beere proove: but diametrically oppugned, yea constantly condemned their 7. opposite erroneous Arminian Tenents which I here disprove, to be, the ancient, established, and resolved Doctrines of our English Church. The multitude of my other distractions, and inevitable interruptions, together with the narrow scantling of those few Winter dayes, I had for to compose it in, have denied it that exact mature Summer perfection, which others may expect, my selfe desire. Accept it therefore as a Winter fruit, impatient of a tedious Summer ripening, which might perchance adde much unto its fulnesse, but derogate from its seasonableness. The Wise man hath informed: (a) That to every thing there is a season, and a time to every purpose vnder heaven: and that every thing is beautifull, (yea onely beautifull and usefull) in its time. I have therefore chosen to thrust out this Antichesis more incomplicat and mutilated then I did desire; hoping that its seasonable and timely birth (if the unexpected and unhappy dissolution of our present Parliament hath not made it now abortive, or unseasonable) shall excuse, will salve its hasty, its immature Nacivity. This

a Eccl. 3. 1. &
12.

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Treatise consists of two parts ; the one, the Records, the Acts, and Monuments of our Church ; the other, the Names and Testimonies of our Writers.

*The speciall and more publike Records and Evidences of our Church Which vnto our purpose, I haue heere at large recited : The Authors and Authorities, which are many, I haue onely named, and so past ouer With a briefe quotation of their Workes, their Chapters, Pages, and those Editions Which I follow, (Which I thought good to specifye, for the greater certaintie and more speedy search : Their Words, their copious passages, and discourses touching our present Conclusions, I haue purposely omitted, not related, for sundry swaying reasons : First, to avoid prolixitie, and to keepe this petty Treatise from swelling into an excessive Volume, which it must needs haue done, had I transcribed the one moiety of the ensuing Quotations in their latitude. Secondly, because the most, the chiefe of all these Bookes, and Authors, are obuius and common vnto all mens view ; so that their bare Quotation is sufficient, their Transcripts needlesse. Thirdly, to encourage learned Readers, (especially, our young vngrounded Schollers, and Diuines) who desire satisfaction in these much agitated and perplexed Controversies, to reade, yea, studiously to peruse the Workes, and Writings of our vnparalled home-bred Authors, * who are generally honoured in all Forreine Churches, despised and neglected no Where but at home, and now lately more then euer. Strange it is to see, and lamentable to consider, how the excellent, Orthodox, eminentest, and learned Impressions of the most transplendent Lampes, and Ornaments of our Church (whose very names strike terrour into our Romish Aduersaries, admiration into our Forraigne Friends,) are now so much (b) dishonoured (as Prophets for the most part opely are) in their owne native soyle, and Fathers house, that many young pragmaticall Schollers, some graue, more young Diuines, who reuerence and adore all Popish Schoolemen, (which oft imposson, and corrupt their iudgements,) as if they were some Saints or petty Gods*

* See Bishop
Halls Quo-
dis? Sec. 10.

3 Mat. 13. 57.
Marke 6. 4.
Luke 6. 24.

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Gods, disdain for to peruse, much lesse subscribe vnto them: accounting it a disparagement to their reading, so much as once to vouch them, vnesse it bee by way of censure or controule. How venerable are the names and memoryes; how sweet, how gracefull, and delightfull the poysonous VVorkes of Aquinas, Lombard, Scotus, Suarez, Bellarmine, and such like Popish Schoolemen (Whom many make the ground-work and foundation of their Diuinity studies, (f) whence they smell and stinke of Popery and Neutrality euer after, to their owne perdition, and our Churches preiudice) vnto some; who cannot brooke the Honorable names and pious VVorkes of Caluin, Beza, Zanchie, Iunius, or other Orthodox forraigne Protestants: much lesse, reuolue, digest, approue, or magnifie the venerable Names, the vnparalleld Writings of our owne Martyr, Bucer, Tyndall, Iewell, Fox, Whitakers, Fulke, Babington, Reinolds, Perkins, Willet, Abbot, Field, White, Bilson, Morton, Carlton, Vsher, Prideaux, Benefield, Ames, and the like; Who far transcend all Popish Writers, not onely in Orthodoxie of Matter, but in Art, Solidity, and depth of Learning. Alas, it grieues me to consider (and I hope our vigilant Watchmen will lay it neere to heart, as being an eminent presage, a fatall preamble to our Religious downefall, if it bee not in time prevented :) that not onely all kind of Pseudo-Lutheran and Arminian; but euen of Iesuiticall Popish books (which haue arrived here of late in* great varietie and abundance, without the least restraint,) are now more diligently inquired after, more speedily and greedily bought up and vented, though at excessiue rates; more studiously, more commonly read, more generally quoted, more plausibly vouched in Sermons, Schooles, and Writings; more highly magnified in the hearts and lips of many, then the best and learnedest of all Forraigne, or our owne vn-matched protestant Writers, whose Impressions almost canker for want of vse, and sometimes perish in the Printers hands, for want of Chapmen for to vent them.

It is the pollicy of our Romish Achitophels, to traine vp
c 2
their

f Quo semel
 est imbuta re-
 cens seruabit
 odorem, Testa
 diu.

* See Mr. Fer-
 sherstones Ca-
 talogues, and
 Mr. Gees Ca-
 talogue.

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their Schollers in their owne Popish Authors, and to inhibit the transportation, much more the reading of any Protestant (yea of some Popish) VVriters, without a speciall licence, under paine of their Inquisition Slaughter-house; for feare they should convert their Readers, yea quite subvert their Antichristian Babell, and shake the rotten Pillars of their Machiavillian State-Religion, (consecrated and made up of Heresie, Pollicie, Luxury, Pride, and Conetousnesse, the greatest Opposites to Religion,) which cannot once withstand their strong assaults: And shall we then give free allowance to their pernicious Bookes, who thus exile our true soule-saving Authors? Is it no blow, no danger, thinke wee, to our Religion, to suffer or perswade young Schollers to skip from Aristotle, to some Popish Schoolemen; or to give open Hospitality, and free welcome to all Popish, Arminian, and other seducing forraigne VVriters, which have lately turned our Faith, into meere doubting; (a) our Religion, into Quarees; our Scriptures, into fancies: our Grace into Free-will, or Nature: (b) our Communion Tables, into Altars; our Cathedrall Praying, into Piping; our Substance, into Ceremony: our Denotion, into Superstition; our Zeale, into Neutrality; our Perseuerance, into Apostasie; and the certainty of our Salvation, into a bare Contingency? Alas, these cursed fruits are sufficient testimonies of those generall dangers, of those varieties of mischiefes which result from hence. O therefore let vs now at last (especially before wee are thorowly grounded, and settled in our owne vndoubted Religion:) rescind these pestilent, seducing, yea State-disturbing VVriters, (which will prooue our combustion, our ruine at the last, unlesse they bee in time suppressed or restrained,) and cheerefully betake our selues vnto the serious and delightfull study of our owne incomparable Authors, (who are therefore vnderualued by vs, because they are our owne) who will re-establish, re-confirm vs in our Ancient Faith, reduce vs to our true Religion: exile all Popish Ceremonies, and Arminian Nouelties; reconcile and compromise our present Differences, and settle such Peace, such Unity in

a See Agrippa
De vanitate
Scientiarum.
ca 97. De The-
ologia Schola-
stica.

b This was
a late com-
plaint in Par-
liament.

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our Church and State, as shall secure our selves, and daunt our Foes for future times.

Nothing is there that doth more unsettle us in Religion, then the neglect, contempt, and ignorance of the Scriptures, and our own approved Writers, with our over-studious dotage upon Popish and Arminian forraigners: Let us therefore quite abandon their poysonous Works, at leastwise read them as the Bookes of Heretiques; (c) to know, avoid, reiect them; not retaine them: to answer or refell them, not admire them; to discover their Errors, not embrace them: and now at last betake our selves unto our owne approved Authors, especially those here quoted, who will put a Period to all these new Arminian Controversies, which now disturbe our Peace. The Apostle informes us, (d) that the spirits of the Prophets are subiect to the Prophets: Let us therefore submit our spirits to the spirits and doctrine of all those famous Martyrs, Prophets, and Fathers of our Church, whose Works I have here recited, and then Popery and Arminianisme will proove odious to us, which have little in them for to make them amiable. Not to speake of Popery which besets so many, what beauty, what spirituall sweetnesse, what excellency, is there in Arminianisme, that wee should so much degenerate from all our famous Ancestors, our selves, yea, all the Worthies of our Church and Nation, as now to dote upon it? Its (e) father was an Amorite, its mother an Hittite: corrupt Ambition, proud Nature was the Father, Pelagius the Midwife; Popery the Nurse: Arminius and Socinus, the moderne Advocates, Champions, and Godfathers of this infernall Monster, which Proclaimes professed Hostility to the freedome, soveraigntie, certaintie, and perpetuity of the grace of God, and breakes the golden chaine of Salvation into peeces, which onely links us unto Christ. Certainly, Arminianisme (whatever some men vainly dreame) is but an * olde condemned Heresie, raised up from hell of late, by some Jesuits and infernall spirits, to kindle a combustion in all Protestant States and Churches; to trample un-

e Legimus aliqua, ne legantur: legimus, ne ignoremus: legimus non ut teneamus, sed ut repudicemus, & ut sciamus qualia sunt in quibus magnifice isti cor exaltant suum. Ecclesia: cum quatuor Evangelii libros habeat, per unumsum mundum Evangelium redondat: Hareses cum multa habeant unum non habent. Ambrosii Comment in Luc. i. c. i. T. 6. 3. p. 3. C. d 1. Cor. 14. 32 e Ezech. 16 33.

* See Pelagius in Redivivum.

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der seeke the soueraignty and kingdom of Gods grace, and true Religion in all places where they raigne or flourish; that so Romes grand Impostors might possesse their thrones: to make way and passage for an vniuersall Spanish, Papall Monarchie, which haue much enlarged their Dominions by this Church-firing, and State-disturbing Heresie: It is but a desperate, and bloody Error, which cuts off all peace, all ioy, all comfort, and saluation from the soules of men: especially from broken hearts, and wounded consciences, to which the Arminian Doctrines, of Freewill; the Resistibility of grace; Conditionall, yea mutable Election; with totall and finall Apostasie from the State of grace, are but so many Lectures of despair. It is a cursed Error, which hath brought a curse, a plague, diuisions, tumults, defeatments, shame, consumption, imonitions, pressures, and sundry other iudgements, on all those Protestant States and Churches where it hath bene harboured, which haue neuer thrinen since this contagious, blasting Heresie (which must needs be accompanied, with the very wrath and curse of God; because it nullifies his fauour, and disanowes his grace,) hath crept into them. It is but a bridge, an usher vnto Popery, and all Popish Ceremonies, which winds themselves into our Church apace (if Parliament complaints prooue true) by their Arminian Agents, as some new erected Altars, Images, Tapers, and late vsurped Altar-adorations, with the reuolt of sundry Arminians vnto Popery, doe experimentally testifie. O therefore as we tender the peace and safety of our Church and State, the supportation, soueraignty, or aduancement of Gods Grace: the peace, the comfort, or saluation of our endeared soules: the perpetuity and perennious preservation of our graces: or the prosperity and happinesse of our declining Nation: As we desire the subuersion of the Papall, or Spanish Monarchy: the defeatment of all Iesuiticall combinations against our Church or State: the overthrow and extirpation of Popery: the continuance, safety, growth, and flourishing of our precious Protestant Religion (which Armini-

anisme

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*anisme and Popery undermine almost as fast at home, as Popish Policies or Spanish Forces doe abroad:) let vs now at last lay downe these grosse Arminian Errors, which haue constantly, beene branded, censured, and condemned by all the Euidences: yea Writers of our Church: embracing from, and with our hearts and iudgements, these Orthodox sweet, and gracious Anti-Arminian Dogmaticall Conclusions here recorded, (wherein our happinesse, comfort, and saluation rest,) as the ancient, established, professed and vndoubted Doctrines of our Church, (as this whole Antithesis infallibly prooues them:) that so our Church and Kingdome, (which being diuided against themselves by these distracting opinions, and other ciuill dissensions, cannot stand,) may once more flourish in these declining, turbulent, and perplexing dayes, and repesse that former unitie, safety, honour, peace, and glory, which wee all desire. Wee all know in what dangerous and fickle times wee liue: We see the generall desolations, and lamentable ouertures of Gods Church abroade; Wee see Religion sinking, Grace decaying, Popery triumphing, Arminianisme spreading, Heresies and new Errors springing, and getting head in euery corner: We see Nation rising vp against Nation, Kingdome against Kingdome, Church against Church: yea, We may behold one Church, one State, one People, one House, (yea the Members of one and the selfe same Body,) diuided against it selfe. Look we vpon all the Christian World abroad, vpon our selues at home, wee can behold nought else but the fatall Symptomes, and dismall Characters of an almost inenitable, and neere-approaching confusion. O therefore let vs now cast Anchor and take Sanctuary in Heauen; Let vs * draw neere and sticke fast vnto our God: let vs cleaue inseparably to these Anti-Arminian Conclusions and Doctrines of our Church, which will be our onely cordials, our allsufficient contentment, our best security, support, and comfort in the midst of all the ruines, calamities, and miserable perplexities which befall the World: If our Religion be but safe, our Church, our State, our Goods, our Liberties,*

* Mark 3.24.
25.26.

* Psal 73.28.
Deut. 11.22.23

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ties, our very soules and bodies, all we have, are then secure: if we hold but this, all else is sure; if we part with this, then farewell all; let vs never expect one halcyon happy day or houre more. While Religion flourished and grew great among vs, wee were then the head of Nations, the dread, the honour, the mirror, and paradise of the World: since the Taxes of Popery and Arminianisme haue sprung vp within our Church, since we haue halted and declined in our Faith, wee haue become the very obloquie, scorne, derision, and taile of all our neighbour nations: Plagues haue denoured, Diuisions weakened, discounts, decay of Trade, with sundry other grieuances impoverished vs, at home: Enemies, tempests, unskilfulnesse, and ouer-reaching Policies, consumed, defeated, and dishonoured vs, by Sea, by Land abroad: All our counsels haue become insinuated, our designs frustrated, our hopes dashed, our prayers unanswered, our Parliaments broken vp in discontent: the curse and vengeance of God hath clinged close vnto vs to our great destruction: and for all this, we see, we finde, we feele, (and I pray God wee may be truly sensible of it ere it bee too late,) (a) Gods anger is not yet turned away, but his hand is stretched out still against vs, because (b) wee reuolt from him, and our long-possessed, and established Religion more and more. Let vs therefore now at last (c) remember whence we are false, and doe our first workes; Let vs (d) hold fast our first professed Religion, constant to the end: We were borne, we were baptized, bred, and nursed in it; we haue growne vp safely, wee haue prospered happily vnder it; we haue hitherto lined in it, by it: Let vs now die in it, yea, with it, for it, if God calls vs to it; lest we all suddenly perish, consume, and die eternally without it, because we haue thus backe-slided from it.

Farewell.

The true endeauourer of Religions
safety, and our Churches Vnitie,

WILLIAM PYNNE.

a Iſay 9. 12.

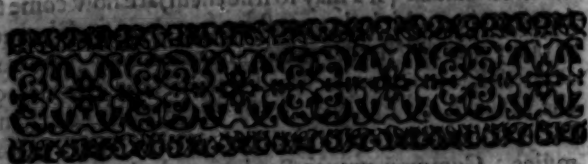
17. 21.

b Iſay 1. 4. 5.

c Reuel. 3. 5.

d Heb. 4. 14

Tit. 1. 9.



Anti-Arminianisme,

OR

THE CHVRCH OF Englands old Antithesis to new ARMINIANISME.

IT is the aduice and counsell of an Ancient (a) Father, for the suppression of such Heresies, or upstart Errors, which seek to shrowde themselves, under the fraudulent colours of wrested and mis-applied Scriptures; to examine them by, to encounter them with, the opinions and unanimous resolutions of those Ancient godly Fathers, who have either dyed in Christ, or suffered for Christ: that so they may be manifestly discovered without ambiguity, and finally condemned, without reuocation or renewe. This Fatherly and graue Aduice of his, I have made choice to follow, in the discovery, both of the nouelty and falsenesse of those Arminian Tenents, which would willingly harbour themselves, vnder the rooffe and Patronage of the Church of England, whose Doctrines they of late pretend they are. The issue which the Arminians, and

a Cum primis maliculis cum quibus erroris putredo erumpere capere, & ad defensionem sui quodam sacralogii verba furari, atque fallaciter & fraudulenter ponere: statim interpretando canonum maiorum sententia congreganda sunt: quibus illud quicquid, et alios illi ambage prodatur, & sine ulla retractione denuntietur. Sed eorum tantum Patrum sententia congreganda sunt, qui in fide & communione catholica, sancte, sapienter, constanter vixerint, docuerint & permanentes, vel in Christi fidem, vel aduersus Christum saluiter me-

Anti-Arminians (if I may so stile them) are now come to ioyne, and on which they must receive their final doome, is ouely this: Whether the Arminian or Anti-Arminian Positions, be the receiued and vpdoubted Doctrines of the Church of England? The onely Euidences, and Grand-Jury-men to try this Issue; are the Articles, Homilies, Common-prayer Booke, and the authorized Writings of all the Learned Orthodox Writers of the Church of England, from the beginning of Reformation to this present. If all these suffragate or passe their Verdict for the Arminians, and their erroneous Assertions; let iudgement then be openly pronounced for them, we will soorthwith yeeld vp to them without any more dispute, both cause and right at once. But if all, or either of these giue euidence against them, as in truth they doe: If they all yeeld vp a ioynt vnanimous verdict for Anti-Arminians, and their authentique Positions; I hope they shall then receiue, not only a speedy and finall iudgement on their side, which no subsequent *Remorse*, nor *Writ of Error* shall henceforth reuerse: but likewise a *Parliamentary Decree*, to establish them in their ancient and long-continued peaceable possession, without disturbance for all future times: For trial of this waightry Issue, which will put a period to our present Controversies, and stablish peace and vnity both in Church and State; I haue heere Epitomized into this compendious Brieft, the seuerall scattered Euidences, and most materiall Witnesses that the Church of England hath afforded me to this purpose, since her Reformation to this present; all which giue punctuall testimony, and vnanimous sentence against our new Arminian Assertions: discovering them to bee, not onely nobell, and erroneous; but diametrically repugnant to the anciendy established, and professed Doctrine of our reformed Church, as the sequell will estsoone demonstrate.

The Method which I shall obserue in the legall deciding of this Issue, is this: First, I shall set downe at large,

large, the severall grand Charters (to wit, The *Articles of the Church of England*: The *Articles of Lambeth*: The *Articles of Ireland*: The *Common Prayer Booke*: The *Homilies Established in our Church*: The *Chatechisme authorized by King Edward the 6. and Barrets Recantation*;) which entitle the Anti-Arminian Tenents to the Church of England, and the Church of England vnto them; and withall disproue the meere pretended title of the Arminian Tenents to our English Church, which neuer yet gaue colour or allowance to them. Secondly I shall propound the Anti-Arminian Orthodox Assertions in their order, applying these severall Charters to them, as vnanswerable euidences; and likewise quoting to them the workes and names of all such Orthodox and learned Writers of the Church of England, from the beginning of Reformation to this present, that haue hitherto come vnto my hands; who giue direct and punctuall testimony either on their side, or against their opposites, or both; as irrefragable witnesses, to vindicate and proue them, to be the ancient and vndoubted; and the contrary Arminian Tenents, the spurious and pretended Doctrines onely, of the Church of England.

I shall begin with the first of these; and in that, with the established and allowed Articles of the Church of England.

B 2

The

The Articles of the Church of England,
 agreed vpon in the Conuocation holden at London,
 in the yeere 1534. in the raigne of Edward the 6. after-
 wards confirmed and re promulgated in the yeere of our
 Lord 1562. in the raigne of Queene Elizabeth,
 and since that ratified by King James 1601. and
 by our gracious Soueraigne King Charles
 in the yeere 1662.

ARTICLE. 2.

THe Godhead and Manhood, were ieyned together
 in one person, neuer to be diuided, whereof is one
 Christ, very God, and very Man, who truly suffered,
 was Crucified, dead, and buried, to reconcile his Father to
 (5) vs, and to be a sacrifice, not onely for Originall guilt, but
 also for all actual finnes of men.

ARTIC. 9.

ORiginall sinne standeth not in the following of A-
 dam, (as the Pelagians doe vainely talke) but it is
 the (4) fault and corruption of the nature of every man, that
 naturally is ingendred of the off-spring of Adam, whereby
 man is very farre gone from originall Righteousnesse, and is
 of his nature inclined to euill, so that the flesh lusteth alwaies
 contrary to the spirit, and therefore in euery person borne
 into this world, it deserueth Gods wrath and damnation.
 And this infection of nature doth remaine, yea in them
 that are regenerated, where by the lust of the flesh, cal-
 led in Greeke *deirnia cupids*, which some doe expound
 the wisdome; some, sensuality; some, the affection;
 some, the desire of the flesh, is not subiect to the Law of

God

God. And although there is (7) no condemnation for them that beleene and are Baptized, yet the Apostle doth confesse that concupiscence and lust, hath of it selfe the nature of sinne.

ARTIC. 10.

THe (4) condition of man after the fall of Adam, is such, that he cannot turne and prepare himselfe by his owne naturall strength and good workes to faith and calling upon God: Wherefore wee haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ (6) preuenting vs, that wee may haue a good will, and working with vs, when we haue that good will.

ARTIC. 13.

WOrkes done (4) before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Iesu Christ, (2) neither do they make men meet to receive grace, or (as the Schoole-Authors say) deserve grace of congruence: yea rather for that they are not done as God hath willed and commanded them to be done, wee doubt not but they haue the nature of sinne.

ARTIC. 15.

Christ in the truth of nature, was made like vnto vs in all things (sinne onely excepted) from which hee was cleerely void, both in his flesh, and in his Spirit: Hee came to be a Lambe without spot, (5) who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne (as Saint Iohn saith) was not in him, &c.

ARTIC. 16.

Not euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and unpardonable. Wherefore, the grace of Repentance is not

7
See the exposition of this Article, Hoth. of Repenance 2. part. p. 261. 262.

a Bertini Apostasia Sanctorum Lugduni Batavorum 1615. Epist. Dedicatoria 2. & pag. 107. 169. Corvinus Responsio ad Notas Bogermanni, pars 2. cap. 24. Lugduni Batavorum 1614. p. 560. Brandinus Collatio Haghenfis, p. 364. Master Mountagues Appeale, p. 28. 29. 30. 31. &c. Thomps. Diatriba de Interfessione & gratia cap. 27. p. 127.

to bee denied to such as fall into sinne after Baptisme. (7) After wee have received the holy Ghost, wee may depart from grace given, and fall into sinne, and by the grace of God (wee may) arise againe, and amend our lives. And therefore they are to bee condemned, which say they can no more sinne as long as they liue heere, or deny place of forgiveness to such as truly repent.

From this Article, some (a) Arminians have endevored to iustifie their Doctrine, of the totall and finall Apostasie of the Saints from grace: Yet the Conference at Hampton Court. pag. 24. together with learned Doctor Whitakers in his *Cygnus Cantio* October 9. An. Dom. 1595. *Cantabrigie ex Officina Iohannis Legas*. 1599. pag. 20. Profound Doctor Feild in his answer to Theophylus Higgon, Part. 1. cap. 3. 2. Part. Sessio 2. Edition 2. at Oxford by William Turner 1628. pag. 834. Reuerend and solid Doctor Robert Abbot, late Bishop of Sarum, in his *Animaduersion* in Thomps. *Diatribam*, cap. 27. Londini 1618. p. 218. Laborious Doctor Benefield. *De Perseuerantia Sanctorum*. lib. 1. cap. 15. *Francosurti* 1618. pag. 162. to 167. Reuerend and religious Doctor Carleton late Bishop of Chichester, in his *Examination of Master Mountagues Appeale*. Edit. 2. p. 135. 136. 137. Acute Doctor Daniel Featly, in his *Second Parallel*, London 1626. pag. 22. 23. 24. Industrious Master Henry Burton, in his *Plea to an Appeale*, London, 1626. p. 13. 14. 15. Master Wotton in his *Dangerous Plot discovered, or his Answer to Master Mountagues Appeale* cap. 12. London. 1626. p. 42. 43. 44. 45. Studious Master Francis Rouse, in his *Doctrine of King James*, &c. Edit. 1. London 1626. p. 43. to 48. Facetious Master Yates, in his *Ibis ad Casar.* London 1626. part. 4. c. 15. p. 134. 135. 136. To omit mine owne *Perpetuitie of a Regenerate mans Estate*. Edit 2. London 1627. p. 309. to 319. All these, I say, together with Master Thomas Rogers his authorized *Analysis* on this Article; confesse and prooue the meaning of this Article to be sound and Orthodox: warranting no totall nor finall Apostasie from the state of Grace,

as Papists or Arminians would from thence collect; but onely a lapse into some criminall or scandalous act of sinne, which may, and doth sometimes befall, the very best and dearest of Gods Saints. Since then these severall Orthodox members and learned Writers of our Church have anciently, and lately made this authentique Exposition of this Article, which none but Papists or Arminians have hitherto oppugned: and since the Articles of *Lambeth*, *Artic. 5.* together with the *Articles of Ireland*, *Artic. 38.* (which doubtlesse would never vary from the genuine and native meaning of this Article) have wel explained and ratified it with these two termes; *yet neither finally nor totally*; I hope all English Protestants will subscribe to this Construction onely, and reiect all others as spurious and vnfound.

ARTIC. 17.

(1) **P**redestination to life; is the everlasting purpose of God, whereby (before the foundations of the World were layd) hee hath constantly decreed by his counsell, secret to vs, (7) to deliuer from curse and damnation, those whom hee hath chosen in Christ out of mankind, and to bring them by Christ to everlasting saluation, as vessels made to honour. Wherefore they (4) Which be endued with so excellent a benefit of God, (6) be called according to Gods purpose by his Spirit Working in due season: they (4) through grace obey the calling: they bee iustified (2) freely: they bee made the Sonnes of God by adoption: they bee made like the Image of his onely begotten Sonne Iesus Christ: (7) they walke religiously in good workes, and as length by Gods mercy, they attaine to everlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such (6) as feede in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well be-
cause

- 7 cause it doth greatly (7) *establiſh and confirme their Faith of eternall Salvation to be enioyed through Chriſt, as becauſe it doth feruently kindle their Love towards God: So, for*
- 4 *curious and carnall perſons, (4) lacking the Spirit of Chriſt, to haue continually before their eyes the ſentence of Gods Predeſtination, is a moſt dangerous downefall, whereby the Deuill doth thruſt them either into deſperation, or into recheleſneſſe of moſt vnclene liuing, no leſſe perillous then deſperation, &c.*

From this Article; ſolid and learned Do^r *Whitakers* in his *Cygnus Cantio*, pag. 16. 17. Maſter *Thomas Rogers*, in his authorized *Analysis on the 17. Article*, commonly ſolde and bound vp together with the Articles: Reuerend Biſhop *Carlson*, in his examination of *Maſter Mountagues Appeale* cap. 10. *Edis. 2. Pag. 99.* Maſter *Tates* in his *Ibiſ ad Caſarem: Part. 1. cap. 1. 2. 3. part. 2. cap. 1. Sect. 5. pag. 35. &c.* Maſter *Henry Burton* in his *Answers to an Appeale*, pag. 28. 36. 37. 42. 44. 49. Maſter *Francis Rousſe* in his *Doctrine of King James*, pag. 43. to 48. Maſter *Wotton* in his *Dangerous Plot Diſcovered.* cap. 19. 20. pag. 126. 127. Together with Doctor *Thyſius* in his *Comment or Collaſion on the Articles of Lambeth. Hardronici. 1613. &c.* (who haue copiouſly analiſed, and explained this 17. Article) haue raiſed theſe Orthodoxe Anti-Arminian Concluſions, which are directly groundd on, and warranted, by this Article as they there affirme.

1 That there is a Predeſtination of certaine men vnto æternall life; and a præterition, or Reprobation of others vnto death.

2 That this Predeſtination both to life and death, are from æternity.

3 That they are altogether immutable and vnchangeable.

4 That not all men, but certaine onely, are Prædeſtinated to be ſaued.

5 That theſe who are Prædeſtinated vnto Salvation can neuer periſh; nor yet fall finally or totally from the ſtate of grace.

6 That

6 That in Christ Iesus some are Elected to Saluation, and not others; not of any foreseene Faith, or Works, or Will, or Merit in themselves, but out of the meere good will and pleasure of God himselfe.

7 That they who are Elected to Saluation, are in their due time called according to Gods purpose, both outwardly by the Word, and inwardly by the Spirit; which call they all obey and not resist.

8 That the Predestinate are both freely iustified by Faith; and sanctified by the holy Ghost heere, and shall likewise be glorified in the life to come.

9 That the consideration of Predestination, and its Doctrine, is to the godly wise most comfortable and ioyfull; and dangerous to none but curious and carnall persons.

All which Conclusions are Diametrally repugnant to the now Arminian Tenents.

ARTIC. 18.

They also are to bee had accursed, that presume to say, (5) *that every man shall bee saved by the Lawe or Sect which he professeth, so that hee bee diligent to frame his life according to that law, and the light of nature.* For holy Scripture doth set out vnto vs onely the Name of Iesus Christ, whereby men must be saved.

ARTIC. 29.

He (5) *wicked and such as be void of a lively faith,* although they doe carnally and vniuersally prele with their teeth (as St. *Augustine* saith) the Sacrament of the body and bloud of Christ: yet in no wise are they partakers of Christ but rather to their condemnation doe eat and drinke the signe or Sacrament of so great a thing.

ARTIC. 31.

He (5) *Offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both in past and actually, and there is none other satisfaction for sinne, but that alone.*

The nine Assertions, or Articles of
Lambbeth composed and agreed vpon at
Lambbeth-House on the 20. day of *November*, in
 the yeere of our Lord, 1595. by *Iohn* Archbishop
 of *Canterbury*, *Richard* Bishop of *London*, *Richard* elect
 Bishop of *Bangor*, Doctor *Tyndall* Deane of *Elis*, Doctor
Whitaker professor of Diuinitie in *Cambridge*, and sundry
 other Reuerend and learned Diuines there present: with
 the concurrent approbation of the right Reuerend
 and learned Prelate, *Mathew* Archibishop of *York*:
 for the determining of certaine Arminian points
 of Controvertic that then arose
 in the Vniuersitie of
Cambridge.

1 **D**eus ab Eterno Prædestinavit quosdam ad vi-
 tam; quosdam Reprobavit ad Mortem.

Articles of
Ireland. 12. 14

1 **G**OD from Eternitie hath Prædestinated certaine
 men unto Life; certaine men he hath Reprobated
 unto Death,

2 Causa mouens aut efficiens Prædestinationis ad
 Vitam, non est præiudicio Fidei, aut perseverantiz, aut bo-
 norum operum, aut ullius rei quæ insit in personis Præ-
 destinatis, sed sola voluntas beneplaciti Dei.

Articles of
Ireland. 14.

2 The moving, or efficient cause of Prædestination unto
 Life, is not the foresight of Faith, or of perseverance, or of
 good-workes, or of any thing that is in the persons Prædesti-
 nated, but onely the good will and pleasure of God

3 Prædestinatorum præfixitus & certus est nume-
 rus, qui nec augeri, nec minui possit.

3 There

3 *There is a pre-determined, and certaine number of the Predestinate, which can neither be augmented nor diminished.* Articles of Ireland. 12. 14.

4 *Qui non sunt Prædestinati ad Salutem, necessario propter peccata sua damnabuntur.*

4 *Those who are not Predestinated to Salvation, shall be necessarily Damned for their finnes.* Articles of Ireland. 15.

5 *Vera, viva, & iustificans Fides, & Spiritus Dei iustificantis, non extinguitur, non excidit, non evanescit in Electis, aut finaliter, aut totaliter.*

5 *A true, living, and iustifying Faith, and the Spirit of God iustifying, is not extinguished, it falleth not away, it vanissheth not away in the Elect, either finally, or totally.* Articles of Ireland. 18.

6 *Homo vere Fidelis, id est, Fide iustificante præditus, certus est plerophoria Fidei, de Remissione peccatorum suorum, & salute sempiterna sua per Christum.*

6 *A man truly Faithfull, that is such a one who is endued with a iustifying Faith, is certaine with the full assurance of Faith, of the Remission of his Sinnes, and of his Everlasting Salvation by Christ.* Articles of Ireland. 37.

7 *Gratia salutaris non tribuitur, non communicatur, non conceditur vniuersis hominibus, qua seruari possint, si velint.*

7 *Sauing grace is not giuen, is not Communicated, is not granted to all men, by which they may be saued if they will.* Articles of Ireland. 32.

8 *Nemo potest venire ad Christum, nisi datum ei fuerit, & nisi Pater eum traxerit: & omnes homines non trahuntur a Patre vt veniant ad Filium.*

Articl. of Ire-
land. Artic. 32.

Articl. of Ire-
land. Artic. 32.

Articles of
Ireland. A. tic.
23. 32.

(a) Corvinus
Responsio ad
Notas Boger-

manni part 2.
cap. 24 p. 561.

to 576. who
writes these

Articles at
large, and not

only slights
them thus,

but likewise
mis-reports

the carriage
of them. So

doth Berrin-
top: De Apo-

stasia Sancti-
rum. Epist.
Ded. 2. Mr.

Mountagues
Appale. pag.
29. 36 71. 72.

& See Confe-
rence at Ham-
pton Court.

pag 40. 41
Thap. Brevis
Explicatio.

Explicatio.
Egc. Wardrou-

ci. 1613. Epist. D.
dicar. vna. Fratri-
um Religi. & Petri
Bogermani censura.

Benenolo Lett. vi. Dr. W.
and his Cancellarius
ad Clerum. Londoni
1627 p. 45. & Master John
Brown in his Appen-
dix to the life & Ra-
ther of C. Elizabeth
1619. who assume at the

8 No man can come unto Christ, vntesse it shall be giuen
vnto him, and vntesse the Father shall draw him: and all men
are not drawn by the Father, that they may come to the Sonne.

9 Non est positum in arbitrio, aut potestate vniuf-
cuiusque hominis, seruari.

It is not in the Will, or Power of every one, to be saved.

These Articles of Lambeth how euer (a) some may
chance to slight them as the Resolutions of some private men:
yet they were vnanimously composed and approned by
both our Right Reuerend and Learned Archbishops,
Whitgift, and Hutton; by the Bishops of London, and Ban-
gor; and by sundry other of our most eminent Diuines;
and that not rashly or vnadvisedly, but vpon serious de-
bate and mature deliberation: and being afterwards sent
to the Vniuersitie of Cambridge for the allaying of some
Arminian Controuersies there rayfed by matter Barret,
(whole publique Recantation I haue hieere inserted) and
abetted by one Peter Baro a Frenchman, Lady Margarets
Professor in that Vniuersitie: (b) they were there recei-
ued with such an unanimous approbation of the whole V-
niuersitie: that those Arminian Tenents were forthwith
abandoned; and Baro forced to forsake his place: since whose
departure to this present, the Diuine Professors of this our
Famous Vniuersitie haue constantly adhered to these Conclu-
sions, as the vndoubted Doctrine of the Church of England.
What respect the Reformed Churches abroad haue gi-
uen to these Articles, or Assertions, Let famous Thy-
nne, who hath twice published them Harborne 1613.
and quoted the Fathers to them; together with learned
Bogerman President of the late famous Synod of Dort, in
his 107. and 108. Notes vpon the second part of Grotius.
Frankf. 1614. p. 183. 184. testifie: who both recite
and repute them, as the receiued and vndoubted Do-
ctrine of the Church of England. What approbation

Benenolo Lett. vi. Dr. W.
and his Cancellarius
ad Clerum. Londoni
1627 p. 45. & Master John
Brown in his Appen-
dix to the life & Ra-
ther of C. Elizabeth
1619. who assume at the

they

they haue had with vs at home; their vnanimous approbation by the Vniuersitie of Cambridge at first; their insertion into the *Articles of Ireland*, agreed vpon by the Archbishops, and Bishops, and the rest of the Clergie of Ireland, in their Conuocation holden at Dublin 1613. where all, or most of them, are recited verbatim, as any man may see that will compare them: The mentioning of them in the Conference at Hampton Court: where his Maiestie of blessed memory, was moued to insert them into the *Book of Articles*; and understanding not what these Assertions of Lambbeth were, was informed, that by reason of some Controversies arising in Cambridge about certaine points of Diuinitie, my Lords Grace of Chatterbury assembled some Diuines of especiall wite to set downe their opinions, which they drew into nine Assertions, and so sent them vnto the Vniuersitie for the appeasing of those quarrels. Their honourable recital by the late Keene and learned Bishop of Chichester, Doctor Carlton, in his Examination of Master Montaignes Appeale, Edition 2. cap. 2. pag. 8. 9. 10. By learned Doctor Bensfield, De Persecutione Sacerdotum: lib. 1. cap. 15. p. 162. to 167. By Master Francis Rouse in his Doctrine of King James, p. 44. By Mr. John Bromse in his Appendix to the Life of Queene Elizabeth, where they are likewise Printed. By Mr. Thomas Vicars in his Pusillus Grex: Oxonie. 1627 p. 31. By Abdius Abetson, in Vita Gulielmi Whitakeri, Cantabrigie 1599. p. 43, who all repute and deeme them, the Orthodox and vndoubted Doctrine of the Church of England. All these recited Euidences, I say, doe abundantly confirme, the truth, the honour, and Orthodox Authority of these Articles or Assertions; which were neuer yet impeached by any Orthodox English Diuine, as different from our Articles, or varying from the received Doctrines of our Church. And therefore (specially since the Articles of Ireland thus approoue them) we may safely embrace them, as the vndoubted and anciently received Doctrines of our English Church.

* Pag. 24. 39.
40. 41.

To which
S. dissonant

To which
S. dissonant

Articles of Religion agreed vpon
by the Archbishops, and Bishops, and the
rest of the Cleargie of Ireland, in the Con-
uocation holden at *Dublin*, in the yeere
of our Lord God. 1615.

- 11 **G**od from all eternitie did by his vnhangeable
counsell ordaine whatsoeuer in time should come
to passe. Yet so, as thereby no violence is offered to the
wills of the reasonable creatures, and neither the libertie
nor the contingencie of the second causes is taken away,
but established rather.

*Articles of
Lambeth. 1.3.*

12 By the same eternall counsell God hath predesti-
nated some vnto life, and reprobated some vnto death,
of both which there is a certaine number, knowne only
to God, which can neither be increased nor diminished.

13 Predestination to life, is the euermlasting purpose
of God, whereby, before the foundations of the world
were layed, he hath constantly decreed in his secret coun-
sell to deliuer from curse and damnation, those whom
he hath chosen in Christ out of mankind, and to bring
them by Christ vnto euermlasting saluation, as vessels
made to honor.

*Articles of
Lambeth. 2.*

14 The cause mouing God to predestinate vnto life,
is not the foreseeing of faith, or perseuerance, or good
workes, or of any thing which is in the person predesti-
nated, but onely the good pleasure of God himselfe. For

all

all things being ordained for the manifestation of his glory, and his glory being to appeare both in the works of his Mercy and of his Justice: It seemed good to his heavenly wisdom to choose out a * certaine number towards whom he would extend his vnderferued mercy, leauing the rest to be spectacles of his iustice.

* Articles of
Lambeth. 1. 2

15 Such as are predestinated vnto life, be called according vnto Gods purpose (his spirit working in due season) and through grace they obey the calling, they be iustified freely, they be made sonnes of God by adoption, they be made like the image of his onely begotten Son *Iesus Christ*, they walke religiously in good workes, and at length by Gods mercy they attaine to everlasting felicitie. * But such as are not predestinated to saluation, shall finally be condemned for their sinnes.

* Articles of
Lambeth. 4.

16 The godly consideration of Predestination and our election in *Christ*, is full of sweete, pleasant, and vnspeakable comfort to godly persons, and such as feele in themselves the working of the spirit of *Christ*, mortifying the workes of the flesh, and their earthly members, and drawing vp their mindes to high and heavenly things: as well because it doth greatly confirme and establish their faith of eternall saluation to be enjoyed through *Christ*, as because it doth feruently kindle their loue towards God: and on the contrary side, for curious and carnall persons, lacking the spirit of *Christ*, to haue continually before their eyes the sentence of Gods predestination, is very dangerous.

22 By one man sinne entred into the world, and death by sinne, and so death went ouer all men, for as much as all haue sinned.

23 Originall sinne standeth not in the imitation of *Adam* (as the *Pelagians* dreame) but is the fault and corruption of the nature of euery person that naturally is ingendered and propagated from *Adam*: whereby it cometh to passe that man is deprived of originall righteousness, and by nature is bent vnto sinne. And therefore

Articles of
Lambeth, 9.

in the person borne into the world, it deserueth Gods
wrath and damnation. The condition of man after the fall of Adam is
such, that he cannot turne, and prepare himselfe by his
owne naturall strength and good workes, to faith, and
calling vpon God. Wherefore we haue no power to
doe good workes, pleasing and acceptable vnto God,
without the grace of God preventing vs, that we may
haue a good will, and working with vs when we haue
that good will.

26 Workes done before the grace of Christ and the
inspiration of his spirit are not pleasing vnto God, for as
much as they spring not of faith in Iesu Christ, nei-
ther doe they make men meete to receiue grace, or (as
the Schoole Authors say) deserue grace of congruitie:
yea rather, for that they are not done in such sort as God
hath willed, and commanded them to be done, we doubt
not but they are sinfull.

31 They are to bee condemned, that presume to say,
that euery man shall bee saved by the Law, or Sect which
he professeth, so that he bee diligent to frame his life ac-
cording to that Law, and the light of nature. For holy
Scripture doeth set out vnto vs onely the name of Iesus
Christ, where by men must be saved.

Articles of
Lambeth, 7-
8.9.

32 Nuno can come vnto Christ, vntesse it bee giuen
vnto him, and vntesse the Father draw him. And all
men are not so drawne by the Father, that they may
come vnto the Sonne. Neither is there such a iunior
measure of Grace vouchsafed vnto euery man, where-
by he is enabled to come vnto eternall life.

33 All Gods Elect, are in their time insepably vni-
ted vnto Christ, by the effect of his, and vnto the influence of
the holy Ghost, bestowed from him, as from the head, vnto
euery true member of his mysticall body. And being
thus made one with Christ, they are truly regenerated,
and made partakers of his life, and all his benefits.

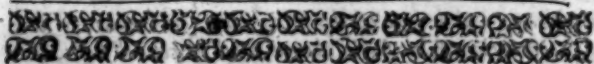
37 By iustifying faith wee vnderstand not onely the
common

common beliefe of the Articles of Christian Religion, and a perswasion of the trueth of Gods word in generall : but also a particular application of the gracious promises of the Gospell, to the comfort of our owne Soules ; whereby we lay hold on Christ, with all his benefits, hauing an earnest trust and confidence in God, that hee will be mercifull vnto vs for his onely Sonnes sake. * So that a true beleueer may bee certaine, by the assurance of faith, of the forgiuenesse of his sinnes, and of his euerlasting saluation by Christ.

* Articles of Lambeth. 6.

38 * A true liuely iustifying faith, and the sanctifying spirit of God is not extinguished, nor vanisheth away in the regenerate, either finally or totally.

Articles of Lambeth. 5.



THE BOOKE OF Common Prayer.

IN this Booke of Common prayer established by Act of Parliament in our Church, there are sundry passages to proue these seuerall Anti-Arminian Positions.

First, that God from eternity hath freely of his own accord, chosen out of mankinde a certaine select number of men, which can neither bee augmented nor diminished ; whom he doth effectually call, saue, and bring to glory ; so that none of them can perish, or fall off from him : and that these onely are the true Church.

This Conclusion wee shall see confirmed by these seuerall passages, (a) And make thy (1) chosen people ioyfull. (b) Almighty GOD, which hast knit together the

a Answer after the Creed.

b Collect on All Saints day.

D

(1) Elect

1
7
c The Cate-
chisme an-
swere 6.

6
1
d Buriall of
the dead. Pray-
er 1.

7
7
1
e A prayer for
Sunday at the
ende of the
reading Psal.

7
4
f A godly pray-
er to be said at
all times. fin.
Psal.

2
1
g Publike
Baptisme.

1

2

2

2

2

2

2

2

(1) *Elect in one Communion* and fellowship in the mysti-
call body of thy Sonne Iesus Christ our Lord : grant
vs grace so to (7) *follow thy holy Saints in all vertuous and*
godly living, &c. (c) Thirdly, in God the holy Ghost,
who (6) *sanctifieth me and all the* (1) *Elect* people of
God : (d) Almighty God, with whom do line the spirits
of them who depart hence in the Lord, and in whom
the soules of them that bee elected, after they bee deliue-
red from the burthen of the flesh, (7) *be in ioy and felici-
tie, &c.* Wee beseech thee of thy gracious goodnesse,
shortly to (7) *accomplish the* (1) *number of thine Elect, &c.*
(e) O Almighty and mercifull Lord, which giest vnto
thy Elect people the holy Ghost, as a (7) *sure pledge of thy*
heauenly kingdome : grant vnto vs this holy spirit, that
he may beare witnesse with our spirits, that wee be thy
children, and heires of thy Kingdome, and that by the
(4) *operation of this spirit, Wee may kill all carnall lusts, &c.*
(f) Honour and praise bee giuen vnto thee (O Lord
God almighty) most deare Father of heauen, for all thy
mercies and louing kindnesse shewed vnto vs ; in that it
hath pleased thee (2) *freely, and of thine owne accord to*
(1) *elect and chuse vs to saluation before the beginning of*
the world, &c. (g) Almighty God, &c. grant that all
thy seruants which shall bee baptized in this Water, may
receiue the fulnesse of thy grace, and euer remaine in the
(1) *number of thy faithfull and elect children, &c.* See the
Collect on good Fryday, on the first Sunday after the E-
piphany, and one the 2. 15. and 22. Sundaies after Tri-
nitie, to this purpose.

Secondly, that there is no such free-will, or vniuer-
fall and sufficient grace giuen vnto all men, by which
they may conuert, repent, beleeue, and be saued if they
will : and that it is Gods speciall preuenting grace,
which must change mens hearts, and giue repentance,
faith, and all other graces to them.

This Orthodox position which ouerturnes Free-will
and vniuerfall grace, the very center and groundwork of
Armini-

Arminianisme, is abundantly prooued by these ensuing
 * Prayers, (h) Wherefore wee beseech him to grant vs
 true repentance, and his holy Spirit, that those things may
 please him which wee doe at this present, &c. O God
 make cleane our hearts within vs. O God from whom all holy
 desires, all good counsels, and all good workes doe proceed,
 &c. That it may please thee to giue vs an heart to loue
 and dread thee, and diligently to walke after thy Com-
 mandements. That it may please thee to giue vs true re-
 pentance, and to endue vs with the grace of thy holy Spi-
 rit, to amend our liues according to thy holy Word.
 Though wee be tyed and bound with the chaine of our sins,
 yet let the pittifullnesse of thy great mercy loose vs, &c.
 (k) Almighty God, giue vs grace that wee may cast off the
 workes of darknesse, and put on the armour of light, &c. O
 Lord raise vp thy power and come among vs, and with
 great might succour vs, that whereas by our sinnes and
 wickednesse wee be sore let and hindered, thy bountifull grace
 and mercy may speedily deliuer vs, &c. See the Collects on
 the 1. 4. & 5. Sundayes after the Epiphany. (l) O GOD
 create in vs new and contrite hearts, &c. (m) Almighty
 God who dost see that of our selues wee haue no power to
 helpe our selues, keepe thou vs both outwardly in our bod-
 dies, and inwardly in our soules, &c. (n) Almighty God,
 wee humbly beseech thee, that as by thy speciall grace
 preuenting vs, thou dost put into our hearts good desires: so
 by thy continuall helpe wee may bring the same to good effect.
 (o) God the strength of all those that trust in thee, mercifull-
 ly heare our prayers, and because the weaknesse of
 our mortall nature can do no good thing without thee, grant vs
 the helpe of thy grace, that so we may please thee both in Will
 and deede. Lord of all power and might which art the
 onely author and giuer of all good things, graffe in our hearts
 the loue of thy name, increase in vs true Religion, nourish vs
 with all goodnesse, and of thy mercy keepe vs in the same.
 Grant vs O Lord, wee beseech thee the spirit of thankes,
 and so doe alwayes those things as bee righteous, that wee

* Si enim has
 a Deo possit
 Ecclesia, qua a
 seipso sibi Lari
 putat, non vo-
 rat sed perfun-
 daria oratio-
 nes habet. Quia
 enim veraci-
 ter gemas de
 sideriis accipe-
 re quod orat a
 Domino, sibi
 a seipso se sum-
 mere existi-
 met, non ab illo.
 Aug. De Bono
 Peccat. cap. 23.
 h The Absolu-
 tion : and
 Prayers before
 the Litanies.
 i The Litanies
 and prayers
 after it.
 k Collect on
 on the 1. & 4.
 Sunday in Ad-
 uent.
 l Collect the
 first day of
 Lent.
 m Collect the
 2. Sunday in
 Lent.
 n Collect on
 Easter day.
 o Collect on
 the 1. 7. & 19.
 Sunday af-
 ter Trinitie.

which cannot be without thee, may by thee be able to doe according to thy Will, &c. Lord wee pray thee that thy grace may alwaies preuent and follow vs, and make vs continually giuen to all good Workes. O God forasmuch as without thee wee cannot please thee, graunt that thy mercy may alwaies direct and rule our hearts. See the 2. 6. 13. 15. and 22. Sundaie after Trinitie to the same effect.

* The Communion.

p Catechisme.

q Confirmation of Children 3. Prayer.

r A Communion given the last Prayer.

* Lord haue mercy vpon vs and encline our hearts to keepe this Lawe. Preuent vs, O Lord, in all our doings With thy most gracious fauour, and further vs With thy continuall helpe, that in all our Workes begonne, continued, and ended in thee, &c. (p) My good childe know that thou art not able to doe these things of thy selfe, nor so walke in the Commandements of God, and to serue him without his speciall grace. (q) Almighty God who makest vs both to Will and to doe the things that bee acceptable vnto thy Maiestie, &c. (r) Turne vs O good God, and so shall we be turned.

Thirdly, that Christ Iesus dyed sufficiently for all mankind, but effectually for none but the Elect, and true beleeuers, who alone are saved by his death.

s The Litanie

t The Communion.

The sufficiency of Christs death for all mankind, is expressed in these seuerall places. (s) O God the Sonne redeemer of the World, haue mercy vpon vs miserable sinners. (t) Above all wee must giue humble and hearty thanks to God the Father, &c. for the redemption of the World, by our Lord and Saviour Iesus Christ, &c. Almighty God our heauenly Father which of thy tender mercy diddest giue thine onely Sonne Iesus Christ to suffer death vpon the Crosse for our Redemption, who made there (by his owne oblation once offered) a full, perfect, and * sufficient sacrifice, oblation, and satisfaction for the finnes of the whole World, &c. O Lambe of God which takest away the finnes of the World, haue mercy vpon vs. thou that takest away the finnes of the World, receive our prayers. * Secondly, in God the Sonne, who hath redeemed mee and all mankind. (u) O Saviour of the World

* Not efficient

* The Catechisme. u Visitation of the sick.

world saue vs, which by thy Crosse and Passion hast redeemed vs: All this must bee vnderstood onely of the sufficiency and merit of Christs death, not of the efficacie, benefit, and application of it, which belongs to none but to the true Church of Christ, euen the Elect and true beleeuers as these passages ensuing will informe vs.

(x) When thou hadst ouercome the sharpnesse of death, thou diddest open the Kingdome of heauen to all beleauers; We pray thee helpe thy seruants, whom thou hast redeemed with thy most precious blood. O Lord saue thy people, and make thy chosen people ioyfull. (y) Blessed be the Lord God of Israel, for hee hath visited and Redeemed his people. To giue knowledge of Saluation to his people, for the remission of their sins. His mercy is on them that feare him throughout all generations. He remembering his mercy hath holpen his seruant Israel; &c. (z) Spare thy people whom thou hast redeemed with thy most precious blood. (a) This is the blood of the new Testament, which is shed for you, and for many for the Remission of sinne.

x Te Deum.

y Benedictus.

z Litanie.

a The Communion.

Grant that by the merits and death of thy Sonne Iesus Christ, & through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. Now the Church the mysticall body of Christ, is the blessed company of all faithfull and elect people, and none else but they; as the next prayer, the Collect on good Fryday, and the places quoted in the first Position, prooue. And wheras the Minister in distributing the Bread and wine, saith particularly to euery man: take this in remembrance that Christ dyed for thee: drinke this in remembrance that Christs blood was shed for thee; it cannot imply that Christ dyed effectually for all men; but the contrary, that hee dyed only thus for the Elect and faithfull: because our Church (b) prohibites all such as want true faith and repentance, or liue in any grosse and knowne sinnes, to come to the Sacrament, admitting none but true and faithfull penitents to it; so that the Minister and our Church doe al-

b The Exhortation before the Communion.

wayes looke vpon all Communicants, as the elect and chosen Saints of God, endued with true faith and repentance, and so they may well apply (at leastwise in the iudgement of Charity) the efficacy and merits of Christs death vnto them. I will conclude this point with the passage of A Prayer necessary for all men. Iesus Christ thy onely Sonne hath perfectly fulfilled thy Law, to iustifie *all men that beleue and trust in him.* And thus much for our Common Prayer Booke.



Certaine Homilies appointed to be read in Churches, in the time of the late Queene ELIZABETH of famous memory.

And since thought fit to be reprinted by Authority from the KING'S most Excellent Maiestie.

London. 1623.
Part. 1. Fol. 8.
Ephes. 3.

4

Folio 9.
Mark. 10.
Luke 18.
John 15.

Folio 10.

4

Galas. 5.

Saint Paul in many places painteth vs out in our colours, calling vs the children of the wrath of God, when we be borne. I saying also (4) that we cannot thinke a good thought of our selues, much lesse can we say well, or doe well of our selues, &c. Our Sauiour Christ saith, There is none good but GOD: and that wee can doe nothing that is good without him, nor no man can come to the Father but by him, &c.

(4) For of our selues we are crabtreees, that can bring forth no Apples. We bee of our selues of such earth, as can bring forth but weedes, nettles, brambles, briars, cockle, and darnell. Wee haue neither Faith, Charitie, Hope, Patience, Chastitie, nor any thing else that good

good is, but of God, and therefore these vertues bee called there the fruites of the holy Ghost, and not the fruites of man. Let vs therefore acknowledge our selues before God (as wee bee indeede) miserable and wretched sinners.

(4) Of our selues, and by our selues, wee haue no goodnesse, helpe, nor saluation, but contrariwise sinne, damnation, and death euerlasting: which if we deeply weigh and consider, wee shall the better vnderstand the great mercy of God, and how our saluation commeth onely by Christ. Wee are all become vncleane, but wee all are not able to cleanse our selues, nor to make one another of vs cleane. Wee are by nature the Children of Gods wrath, but wee are not able to make our selues the children and inheritors of Gods glory. Wee are sheepe that runne astray, but wee cannot of our owne power come againe to the sheepfold, so great is our imperfection and weakenesse. In our selues therefore may wee not glory, which (of our selues) are nothing but sinnefull. To GOD therefore must wee flee, or else shall we neuer finde peace, rest and quietnesse of Conscience in our hearts. For he is the Father of mercies, and God of all consolation. Hee is the Lord, with whom is plentiful redemption: (2) He is the God who of his owne mercy saueth vs, and setteth out his charitie and exceeding loue towards vs, in that of his owne voluntary goodnesse, when we were perished, he saued vs, and prouided an euerlasting Kingdome for vs. And all these heavenly treasures are giuen vs; not for our owne deserts, merits, or good deedes, (which of our selues wee haue none) but of his meere mercy freely. (3) He is the high and euerlasting Priest, which hath offered himselfe once for all vpon the altar of the Crosse, and with that one oblation hath made perfect for euermore them that are sanctified. Hee is the alone mediator betwene God and man, which paid our rancome to God with his owne blood, and with that hath hee cleansed vs all from sinne.

1. Cor. 1. 1.

Part. 1. Fol. 11.

2 Cor. 3.

Psalm. 50.

Ephes. 1.

1 Pet. 2.

2 Cor. 3.

Psalm. 130.

2

John 3.

Hebr. 7.

1 John 2.

Part. I. Fol. 12 sinne. He is the Physitian which healeth all our diseases;
 Marth. 1. Hee is that Sauour which saueth his people from all
 their sinnes: he is that flowing and most plenteous foun-
 taine, of whose fulnesse all we haue receiued.

Folio 13. (5) *A Sermon of the saluation of mankind, by onely*
 5 *Christ our Sauour from sinne and death everlasting.*

5 (5) (All the world being wrapped in sinne by brea-
 king of the Law) G O D sent his onely sonne our Sau-
 our Christ into this world, to fulfill the Law for vs, and
 by shedding of his most precious blood, to make a sacri-
 fice and satisfaction, or (as it may bee called) amends to
 his Father for our sinnes, to assuage his wrath and in-
 dignation conceiued against vs for the same. (5) But our
 iustification doeth come freely by the meere mercy of
 G O D, and of so great and free mercy, that whereas all
 the world was not able of their selues to pay any part
 towards their ransome, it pleased our heauenly Father
 of his infinite mercy, without any our desert or deser-
 uing, to prepare for vs the most precious iewels of
 Christs body and blood, whereby our ransome might be
 fully paid, the law fulfilled, and his iustice fully satisfied.
 So that Christ is now the righteousnesse of all them that
 truly doe beleue in him. Hee for them paid their ran-
 some by his death. Hee for them fulfilled the Law in his
 life. So that now in him, and by him, euery true Christi-
 an man may be called a fulfiller of the Law, forasmuch as
 that which their infirmity lacked, Christs iustice hath
 supplied.

Folio 23. (7) For the very sure and lively Christian faith is not
 7 onely to beleue all things of G O D, which are contained
 in holy Scripture, but also is an earnest trust, and con-
 fidence in God, that hee doeth regard vs, and that hee is
 carefull ouer vs, as the Father is ouer the Childe whom
 hee doeth loue, and that hee will be mercifull vnto vs for
 his onely sonnes sake, and that wee haue our Sauour
 Christ our perpetuall aduocate, and Priest, in whose one-
 ly merits, oblation and suffering, we doe trust that our of-
 fences

fences bee continually washed and purged, whensoever wee (repenting truly) doe recourse to him, with our whole heart, stedfastly determining with our selues, through his grace, to obey and serue him in keeping his Commandements, and neuer turne backe againe to sinne. Such is the true faith, that the Scripture doeth so much commend, the which when it leeth and considereth what God hath done for vs, is also moued through continuall assistance of the Spirit of God, to serue and please him, to keepe his fauour, to feare his displeasure, to continue his obedient children, shewing thankfulness againe by obseruing or keeping his commandements, and that freely, for true loue chiefly, and not for dread of punishment, or loue of temporall reward, considering how clearly, without desertings wee haue received his mercy and pardon freely.

(4) For as the holy Ghost doeth teach vs to trust in God, and to call vpon him as our Father: so did hee teach them to say, as it is written, Thou Lord art our Father and Redeemer, and thy Name is without beginning and euermlasting. God gaue them then grace to bee his children, as he doth vs now. (7) It is euident, that the true, lively, and Christian faith, is no dead, vaine, or vnfruitful thing, but thing of a perfect vertue, of wonderful operation or working, and strength, bringing forth all good motions and good workes, (7) Of faith, he saith, Hee that beleueth in the Sonne, hath euermlasting life, but he that beleueth not in the Son, shall not see that life, but the wrath of God remaineth vpon him. And the same hee confirmeth with a double orche, saying, Verily, verily, I say vnto you, Hee that beleueth in me, hath euermlasting life. Now forasmuch as hee that beleueth in Christ, hath euermlasting life: it must needs consequently follow, that he that hath this faith, must haue also good workes, and bee studious to obserue Gods commandements obediently. For to them that haue euill workes, and leade their life in disobedience, and transgression or

P art. 1. Fol 33

oil. 1. 1. 1. 1.

oil. 1. 1. 1. 1.

Folio. 25. 2.

4. 1. 1. 1.

25. 43.

7

John 3.

John 6.

1 John 5.

Part. I. Folio

28. 29.

7

I

1 Peter 1.

7

1 Peter 1.

7

Folio. 60.

1 Cor. 3.

7

1 John 5.

breaking of Gods commandements, without repentance, pertaineth not euerlasting life, but euerlasting death?

(7) Therefore let vs set our whole faith and trust in God, and neither the world, the deuill, nor all the power of them shall preuaile against vs. (1) Let vs by such vertues as ought to spring out of faith, shew our election to be sure and stable, as S. Peter teacheth, Endeavour your selues to make your calling and election certaine by good workes. (7) If you feele and perceiue such a faith in you, reioyce in it: and be diligent to maintaine it, and keepe it still in you, let it bee daily increasing, and more and more by well working, and so shall you be sure that you shall please God by this faith, and at the length (as other faithfull men haue done before): so shall you (when his will is) come to him, and receiue the end and finall reward of your faith (as S. Peter nameth it) the salvation of our soules: (7) But (euerlasting thanks bee to Almighty God for euer) there is neuer a one of all these causes, no nor yet them altogether, that can make a true Christian man afraid to die (who is the very member of Christ, the Temple of the holy Ghost, the Sonne of God, and the very inheritor of the euerlasting kingdom of heauen:) but plainely contrary, he conceiueth great and many causes vndoubtedly grounded vpon the infallible and euerlasting trueth of the word of God which mooueth him not onely to put away the feare of bodily death, but also for the manifold benefits and singular commodities which ensue vnto euery faithfull person by reason of the same, to wish, desire, and long heartily for it. For death shall bee to him no death at all, but a very deliuerance from death, from all paines, cares, and sorrowes, miseries, and wretchednesse of this world, and the very entry into rest. (7) Why then shall wee feare to die, considering the manifold and comfortable promises of the Gospel, and of holy Scriptures? God the Father hath giuen vs euerlasting life (saith S. Iohn) and this life is in his Sonne. Hee that hath Sonne, hath life,

life, and he that hath not the Sonne, hath not life. And this I write (saith S. Iohn) to you that beleue in the Name of the Sonne of God, that you may know that you haue euermlasting life, and that you doe beleue vpon the Name of the Sonne of God. And our Sauour Christ saith, Hee that beleueth in me hath life euermlasting, and I will raise him from death to life at the last day.

Part 1, Fol. 16

1 Iohn 3.
1 Iohn 5.

(7) All those therefore haue great cause to bee full of ioy that bee ioyned to Christ with true Faith, stedfast Hope, and perfect Charitie, and not to feare death nor euermlasting damnation. For death cannot depriue them of Iesus Christ, nor any sinne can condemne them that are grafted surely in him, which is their onely ioy, treasure and life. Let vs repent our sinnes, amend our lines, trust in his mercy and satisfaction, and death can neither take him from vs, nor vs from him.

Folio 62.

7

(2) For it is of the free grace and mercy of God, by the mediation of the blood of his Sonne Iesus Christ, without merite or deseruing on our part, that our sinnes are forgiven vs; that we are reconciled and brought againe into his fauour, and are made heires of his heauenly kingdome. Grace (saith S. Augustine) belonging to God, who doth call vs, and then hath he good workes, whosoever receiued grace: Good workes then bring not forth grace, but are brought forth by grace. The wheele (saith he) turneth round, not to the end that it may be made round: but because it is first made round, therefore it turneth round. So, no man doth good workes, to receiue grace by his good workes: but because hee hath first receiued grace, therefore consequently he doth good workes.

2
Part. 2.
Folio 82.

August. de di-
uers. quæstio.
ad Simpl. lib. 1.
Quæst. 18.

For (1) the Scripture doeth acknowledge but two places after this life. The one proper to the elect and blessed of God; the other to the reprobate and damned soules. The onely Purgatory wherein wee must trust to be saved, is the death and blood of Christ, which if wee apprehend with a true and stedfast faith, it purgeth and

1
Folio 127.
Lute 16.

Folio. 122.

Part. 2.
Fol. 122

1 John 1.

Hebr. 9.

Hebr. 10.

Folio 148.
7

Fol. 151, 152.
I

2 Peter 3.
1 Cor. 1.

2 Cor. 6.

5

cleanseth vs. from all our finnes, euen as well as if hee were now hanging vpon the Crosse. The blood of Christ saith Saint *John*, hath cleansed vs from all sinne. The blood of Christ, saith Saint *Paul*, hath purged our consciences from dead workes, to serue the living God. Also in another place hee saith, Wee bee sanctified and made holy by the offering vp of the body of Iesus Christ done once for all. Yea hee addeth more, saying, With the one oblation of his blessed body and precious blood, he hath made perfect for euer and euer all them that are sanctified.

(7) *Noe* in his drunkenesse offended God highly. For lying with his daughters, committed horrible incest. Wee ought then to learne by them this profitable lesson, that if so godly men as they were, which otherwise felt inwardly Gods holy Spirit inflaming in their hearts, with the feare and loue of God, could not by their owne strength keepe themselves from committing horrible sinne, but did so grievously fall, that without Gods great mercy they had perished euerlastingly: How much more ought we then, miserable wretches, which haue no feeling of God within vs at all, continually to feare, not onely that wee may fall as they did, but also be overcome and drowned in sinne, which they were not? though through infirmity wee chance at any time to fall, yet wee may by hearty repentance, and true faith, speedily rise againe, and not sleepe and continue in sinne, as the wicked doeth. (1) All men haue not faith. This therefore shall not satisfie and content all mens mindes: but as some are carnall, so they will still continue, and abuse the Scriptures carnally, to their greater damnation. The vnlearned and vnstable (saith Saint *Peter*) peruert the holy Scriptures to their owne destruction. Iesus Christ (as S. *Paul* saith) is to the Iewes an offence, to the Gentiles foolishnesse: (6) But to Gods children, as well of the Iewes as of the Gentiles he is the power and wisdom of God. (5) The holy man

man *Simoon* saith, that hee is set forth for the fall and rising againe of many in Israel. As Christ Iesus is a fall to the reprobate, which yet perish through their owne default: so is his word, yea the whole booke of *G o d*, a cause of damnation vnto them, through their incredulitie. And as he is a rising vp to none other then those which are *G o d*s children by adoption: so is his word, yea the whole Scripture, the power of *G o d* to saluation to them onely that doe beleue it. Christ himselfe, the Prophets before him, the Apostles after him, all the true Ministers of *G o d*s holy word, yea eury word in *G o d*s Booke, is vnto the reprobate, the (3) sauour of death vnto death,

Christ Iesus, the Prophets, the Apostles, and all the true Ministers of his word, yea eury iot and tittle in the holy Scripture, haue beene, is, and shall bee for euermore, the sauour of life vnto eternall life, vnto all those whose hearts *G o d* hath purified by true faith. (2) *G o d* of his mercy and speciall sauour towards them whom he hath appointed to euerlasting saluation, hath so offered his grace (4) especially, and they haue so receined it fruitfully, that although by reason of their sinfull liuing outwardly, they seemed before to haue beene the children of wrath and perdition, yet now the (6) Spirit of *G o d* mightily working in them, vnto obedience to *G o d*s will and commandements, they declare by their outward deedes and life, in the shewing of mercy, and charitie (which (4) cannot come but of the Spirit of *G o d*, and his especiall grace) that they are the vndoubted children of *G o d*, appointed to euerlasting life. And so as by their wickednes and vngodly liuing, they shewed themselves according to the iudgement of men, which follow the outward appearance, to bee reprobates and castaways: So now by their obedience vnto *G o d*s holy will, and by their mercifulnesse and tender pity (wherein they shew themselves to bee like vnto *G o d*, who is the fountaine and spring of all mercy) they declare open-

Part. 1.
Folio 132.
Luke 2.

Folio 160.

Folio 161.

Part. 2.
Folio 161.

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Folio 174.

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Folio 177.

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Philip. 2.

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Folio 187.

2]

ly and manifestly vnto the sight of men, that they are the sonnes of G O D , and elect of him vnto saluation.

(2) For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruites: so the good deedes of men are not the cause that maketh men good, but hee is first made good, by the spirit and grace of G O D that (6) effectually worketh in him, and afterward he bringeth forth good fruites.

(2) The reasonable and godly, as they most certainly know and perswade themselves, that all goodnesse, all bounty, all mercy, all benefites, all forgiuenesse of sinnes, and whatsoeuer can bee named good and profitable, either for the body or for the soule, doe come onely of G O D : mercy and meere fauour, and not of themselves:

(7) Moreouer, hee came in flesh and in the selfe same flesh ascended into heauen, to declare and testifie vnto vs, that (5) all faithfull people which stedfastly beleue in him, shall likewise come vnto the same mansion place, whereunto he being our chiefe Captaine is gone before.

(5) Christ openly declared his obedience to his Father, which (as Saint *Paul* writeth) was obedient euen to the very death, the death of the Crosse. And this hee did for vs all that beleue in him. (5) So pleasant was this sacrifice and oblation of his Sonnes death, which hee so obediently and innocently suffered, that wee should take it for the onely and full amends for all the sinnes of the world. And such fauour did he purchase by his death, of his heauenly Father for vs, that for the merit thereof (if wee be true Christians indeede, and not in word onely) we be now fully in G O D : grace againe, and clearly discharged from our sinne. The onely meane and instrument of saluation required of our parts, is faith, that is to say a sure trust and confidence (3) in the mercies of God: whereby wee perswade our selues, that God, both hath, and will forgiue our sinnes, that he hath accepted vs againe into his fauour, that he hath released vs from the

the bonds of damnation, and receiued vs againe into the (1) number of his elect people, (2) not for our merits or deserts, but onely and solely for the merits of Christs death and passion. (3) Christ died for our sinnes, and rose againe for our iustification: Why may not we, that bee his members by true faith, reioyce and boldly say with the Prophet *Osee*, and the Apostle *Paul*, Where is thy dart, O death? where is thy victory, O hell? (7) Thanks bee vnto God, say they, which hath giuen vs the victory by our Lord Christ Iesus.

Part. 2.
Folio 187. 191.

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(7) Apply your selues (good friends) to liue in Christ, that Christ may still liue in you, whose fauour and assistance if yee haue, then haue yee everlasting life already within you, then can nothing hurt you. Whatsoeuer is hitherto done and committed. (4) It is the holy Ghost, and no other thing, that doeth quicken the mindes of men, stirring vp good and godly motions in their hearts, which are agreeable to the will and commandement of God, such as otherwise of their owne crooked and peruerse nature they should neuer haue. That which is borne of the Spirit, is Spirit. As who should say: Man of his owne nature is fleshly and carnall, corrupt and naught, sinfull and disobedient to God, without any sparke of goodnesse in him, without any vertuous or godly motion, onely giuen to euill thoughts and wicked dedes. As for the workes of the Spirit, the fruits of Faith, charitable and godly motions, if he haue any at all in him, they proceed onely of the holy Ghost, who is the onely worker of our Sanctification, and maketh vs new men in Christ Iesus.

Folio 199.

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Folio 209. 219.

4

(6) His power and wisdom, compelleth vs to take him for God omnipotent, inuisible, hauing rule in heaven & earth, hauing all things in his subiection, and will haue none in counsell with him; nor any to aske the reason of his doing. For he may doe what liketh him, and none can resist him. (2) For hee worketh all things in his secret iudgement to his owne pleasure, yea euen the (3) wicked.

Dan. 11.

2

Prov. 36.

3

kcd.

Part. 1.
Foli. 128.

Folio 129.
Ephes. 4.

1 Cor. 12.

1 Cor. 2.

Folio 163.

What wee
must beware
of.

John. 15.

1 Cor. 13.

ked to damnation saith *Salomon*. All spirituall gifts and graces come specially from God: he spared not from any paine and trauaile that might doe vs good. To this our Saniour and Mediatour, hath God the Father giuen the power of heauen and earth, and the whole iurisdiction and authoritie, to distribute his goods and gifts committed to him: for so writeth the Apostle. To every one of vs is grace giuen, according to the measure of Christs giuing. This knowledge and feeling is not in our selfe, by our selfe it is not possible to come by it, a great pitie it were that we should lose so profitable knowledge. Let vs therefore meekely call vpon that bountifull spirit the holy Ghost, which proceedeth from our Father of mercy, and from our Mediator Christ, that hee would assist vs, and inspire vs with his presence, that in him wee may bee able to heare the goodnesse of God declared vnto vs to our saluation. For without his lively and secret inspiration, can we not once so much as speake the Name of our Mediator, as Saint *Paul* plainly testifieth: No man can once name our Lord Iesus Christ, but in the holy Ghost. Much lesse should wee bee able to beleue and know these great mysteries that bee opened to vs by Christ. Saint *Paul* saith, that no man can know what is of God, but the Spirit of God. As for vs (saith he) we haue receiued not the spirit of the world, but the spirit which is of God, for this purpose: that in that holy spirit wee might know the things that bee giuen vs by Christ. The wise man saith, that in the power and vertue of the holy Ghost, resteth all wisdom, and all abilitie to know God, and to please him.

(4) We must beware and take heed, that we doe in no wise thinke in our hearts, imagine, or beleue that wee are able to repent aright, or to turne effectually vnto the Lord by our owne might and strength. For this must be verified in all men. Without mee yee can doe nothing. Again, Of our selues wee are not able as much as to thinke a good thought. And in another place, It is God

that

that worketh in vs both the will and the deede. For this cause, although *Hieremie* had said before, If thou returne, O Israel, returne vnto me, saith the Lord; Yet afterwards he saith, Turne thou mee, O Lord, and I shall be turned, for thou art the Lord my God. And therefore that holy writer and ancient father *Ambrose* doeth plainely affirme, that the turning of the heart vnto God, is of God, as the Lord himselfe doeth testifie by his Prophet, saying, And I will giue thee an heart to knowe mee, that I am the Lord, and they shall bee my people, and I will bee their God, for they shall returne vnto mee with their whole heart.

Part. 1.
Foli. 263.
Ierem. 6.

*Ambros. De
Vocatione
Gentium. lib.
2. cap. 9.*

Both the Priesthood and the Law being changed wee ought to acknowledge none other Priest for deliuerance from our sinnes, but our Sauour Iesus Christ, who being soueraigne Bishoppe, doeth with the Sacrifice of his Body and Blood, offered once for euer vpon the Altar of the Crosse, most (5) effectually cleanse the spirituall leprosie, and wash away the sinnes of all those that with true confession of the same doe flee vnto him.

Folio 267.

5

These seuerall passages quoted out of our Homilies do aboundantly testifie: that ther is an eternal and immutable Predestination of certaine men vnto eternall life, out of meere grace and mercy; and likewise a pratermission or reprobation of others to eternall death, out of Gods meere pleasure. That there is no Free-will, or sufficient grace communicated vnto all men, whereby they may conuert, and saue themselves if they will. And that man without the speciall assistance of Gods grace and Spirit, is so weake and impotent, that hee can neither doe nor thinke any thing that is good, or prepare his heart to seeke for grace. That Christ Iesus hath dyed sufficiently for all men, but effectually for none but the Elect, and such who are enabled through faith to apply his merits to their soules. That Gods grace and Spirit doe alwayes worke effectually in the hearts of his Elect, in

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the

* Part. 1. pag.
7. to 13.

* Part. 2. Pag.
267. to 234.

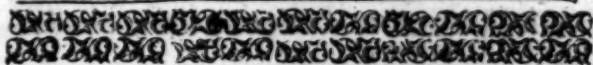
* Part. 1. pag.
13. to 29.

the act of their conuersion, which they can neuer finally nor totally resist. And that the Elect and truly regenerate can neither fall finally nor totally from the state of grace which is firme and stable. If any man desire to know more of mans imbecillity, and misery since the fall, which is such, that he can neither will nor doe any thing that is good, without Gods speciall preuenting and assisting grace: (a point which ouerthrowes the whole Fabricke of Arminianisme, which is founded vpon mans Free-will.) Let him read the * *first and second part of the Homily of the Misery of man. The Homilies of* * *Christs Natiuitie, Passion, and Resurrection: The first Homily on Whitsunday: The first, second, and third part of the Homily on Rogation weeke: And the first part of the Homily of Repentance,* where this point is so copiously handled, and abundantly confirmed, that it needes no more dispute. Hee that would further satisfie himselfe in the freeness of our Election, Vocation, Iustification, Sanctification, and Saluation, out of meere grace and mercy, without any desire, merits, will, or workes of our owne, or any thing foreseene in vs; Let him reade the foresaid Homilies: together with * *the first, second, and third parts of the Homilies of Saluation and Faith:* Hee that would bee further and more fully instructed in the point of the sufficiency, value, worth, and merit of Christs death, which was able and sufficient of it selfe to redeeme, not some, but all mankind, though the effect and application of it belong not to all, but onely to the Elect who alone haue Faith for to apply it: let him reade all these forementioned Homilies. For the point of Perseuerance, if any desire more copious euidences for to cleare it: let him peruse the second part of those *Homilies; Pag. 148. 209. 261. 262. 263.* and there hee shall finde it prooued: *That the Spirit of God doth alwaies dwell in the hearts of the Regenerate: (and that Dauid, Solomon, Noah, Lot, and Peter though they fell into grosse and scandalous sinnes, yet they did not fall finally, nor* totally

totally from the state of Grace. The canils which haue bene raised against this point vpon some passages in the *Homilies*, of falling from God. (a) *I my selfe*, (b) *with others*, haue formerly answered them in other books; I therefore spare for to repeate them, since the now recited passages are sufficient for to cleere this point, & to euidence it to the world: that the Arminian Tenents are manifestly oppugned, yea, condemned; not warranted by our *Homilies*.

These *Homilies* were most of them penned and composed by the Learned Archbishop of Canterbury, Doctor *Cranmer* afterwards a Martyr.

a Perpetuitie
of a Regene-
rate mans e-
state. Edit. 2.
p. 322. to 329.
b Mr. *Wottons*
Dangerous
plot discou-
ered c. 11. sect.
8. p. 45. to 49.
Mr. *Tases* *Ihu*
ad Casarem.
2. Part. p. 133.
to 140.



A short Catechisme set foorth by
King Edward the 6. his Authority, for all
Schoolemasters to teach, Printed at London in
Latine per *Reginaldum Woolfium* 1553. and the same
yeere in English, *Cum Privilegio*, by *John Day*,
out of which I haue transcribed it verbatim,
from Folio 37. to 41.

Scholer. **A**fter that the Lord (1) God had made the
Heaven and Earth, hee determined to haue for
himselfe a most beautifull Kingdome, and holy Common-
wealth. The Apostles and Ancient Fathers that wrote in
Greece, called it *Ecclesia*, in English a Congregation or
Assembly; into the which he hath admitted an infinite
number of men, that should be subiect to one King, as
their Soueraigne and onely Head: him wee call Christ,
which is as much as to say Anointed, &c. To the furni-
shing of this Common-weale belong all they, as many
as doe truly feare, honour, and call vpon God, dayly
F 2 apply

applying their mindes to holy and godly living, and all those that putting all their hope and trust in him doe (7) assuredly looks for the blisse of everlasting life. But as many as are in this Faith stedfast, (1) were fore-choſen, Predeſtinat, and appointed to everlaſting life before the world was made. Witneſſe heereof, they have within their hearts the ſpirit of Chriſt, the Author, earneſt, (7) and unſailable pledge of their faith. Which faith onely is able to perceiue the myſteries of God: onely brings peace vnto the heart: onely taketh hold on the righteouſneſſe that is in Chriſt Ieſus.

Maſter. Doth then the Spirit alone, and faith, (ſleepe we neuer ſo ſecurely, or ſtand wee neuer ſo recheſſe or ſleightfull) ſo worke all things for vs, as without any helpe of our owne to carry vs idle vp heauen?

Schol: I vſe Maſter (as you haue taught me) to make a difference between the cauſe and the effect. The (2) firſt principall and moſt proper cauſe of our Juſtification and Salvation, is the goodneſſe and loue of God, whereby he choſe vs for his (1) before he made the world. After that, God granteth vs to (6) bee called by the Preaching of the Goſpell of Ieſus Chriſt, when the ſpirit of the Lord is poured into vs: by whoſe guiding and gouernance wee bee led to ſettle our truſt in God, and hope for the performance of his promiſe. With this choiſe is ioyned as companion, the mortifying of the olde man, that is of our affection and luſt. From the ſame ſpirit alſo cometh our Sanctification, the loue of God, and of our neighbours, iuſtice, and vprightneſſe of life. Finally, to ſay all in ſumme, (4) what-
 2
 1
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 4
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 ever is in vs, or may be done of vs, honeſt, pure, true, and good, that altogether ſpringeth out of this moſt pleaſant Rocke, from this moſt plentifull Fountaine, the (2) goodneſſe, loue, choiſe, and (1) vchangeable purpoſe of God, he is the cauſe, the reſt are the fruits, and effects. Yet are alſo the goodneſſe, choiſe, and ſpirit of God, and Chriſt himſelfe, cauſes, conioyned and coupled each with other: which may bee reckoned among the principall cauſes of ſaluation. As

or:

oft therefore as we vse to say, that wee are made righteous and saved by faith onely; it is meant thereby, that faith, or rather trust alone, doth lay hand vpon, vnderstand, and perceine our righteous making to bee (2) giuen vs of God freely; that is to say, by no deserts of our own, but by the free grace of the Almighty Father.. Moreouer Faith doth ingender in vs loue of our neighbour, and such workes as God is pleased withall. For if it bee a liuely and true faith, quickned by the holy Ghost, shee is the mother of all good saying and doing. By this short tale it is euident, whence and by what meanes wee attaine to bee righteous. For (2) not by the Worthinesse of our deservings, were wee either heretofore chosen, or long agoe saved, but by the onely mercy of God, and pure grace of Christ our Lord: whereby we were (6) in him made to doe these good workes, that God had appointed for vs to walke in. And although good workes cannot deserue to make vs righteous before God; yet doe they so cleaue vnto Faith, that neither Faith can be found without them, nor good Workes bee any where found without Faith: And Fol. 68. (7) Immortality and blessed life God hath provided for his chosen (1) before the foundations of the World were laid.

This Catechisme was published by King Edward the 6. his Authority, in the yeere 1553. being the next yeere after the composure and publishing of the Articles of our Church, which were first of all concluded vpon, in the yeere 1552. being onely reuiued, not framed or new composed in the yeere 1562. From whence I collect, that this Catechisme is fully agreeable to the true sence and meaning of our Articles, and may well bee taken, as a Comment or Explanation on our 16. and 17. Articles: so that whatsoeuer is affirmed in this Catechisme, is likewise affirmed by those Articles. And if so, then it is more then euident, that our Articles doe point-blanke oppugne the Arminian mutabilitie of Predestination: Election from Faith, or Workes, or any thing else fore-

scene in vs, Free-will, and vniuerfall or sufficient grace, the totall and finall resisting of the worke of grace, and Apostasie from the state of grace; together with the truth of grace in reprobates, or castaways: all which are euidently refuted and condemned by this Catechisme as the figured passages will demonstrate.



Certaine questions and answeres touching the doctrine of Predestination:

Printed by ROBERT BARKER Anno 1607.

and bound vp, and sold with our
English Bibles.

Question.

W Hy doe men so much vary in matters of Religion?
Answer.

Because all haue not the like measure of knowledge, neither doe all beleue the Gospell of Christ.

Qu. What is the reason thereof?

An. (7) Because they only beleue the Gospel and doctrine of Christ, which are (1) ordained vnto eternall life.

Qu. Are not all ordained to eternall life?

An. (1) Some are (3) vessels of wrath ordained vnto destruction, as others are vessels of mercy prepared to glory.

Qu. How standeth it with Gods Iustice, that some are appointed to damnation?

An. (3) Very wel: because all men haue in themselves sinne, which deserueth no lesse: and therfore (1) the mercy

mercy of God is wonderfull in that he vouchsafeth to saue some of that sinnefull race, and to bring them to the knowledge of the truth.

Qu. If Gods ordinance and determination must of necessity take effect, then what neede any man to care? for hee that liueth well, must needs be damned, if hee be therunto ordained: and he that liueth ill must needs be saved, if hee be therunto appointed.

Ans. Not so: (6) for it is not possible, that either the elect should alwaies be without care to do wel, (4) or that the reprobate should haue any will thereunto. For to haue either good will or good worke, is a testimony of the Spirit of God, (7) which is given to the Elect onely, whereby faith is so wrought in them, that being graft into Christ, they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselues, because they are predestinate vnto saluation: but rather they endeavour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Qu. But how shall I knowe my selfe to bee one of those whom God hath ordained to life eternall.

Ans. By the motions of spirituall life, which belongeth (7) onely to the children of God: by the which that life is perceived, euen as the life of this body is discerned by the sense and motions thereof.

Qu. What meane you by the motions of spirituall life?

Ans. I meane remorse of conscience, ioyned with the loathing of sinne, and lone of righteousness: the hand of Faith reaching vnto life eternall in Christ, the Conscience comforted in distresse, and raised vp to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefites received, and the vsing of all aduersities as occasion of amendment sent from GOD.

Qu. Canst

Qu. Cannot such perish as at some time or other feele these motions within themselves?

7.

Ans. (7) It is not possible that they should: for as Gods purpose is not changeable, so hee repenteth not of the gifts and graces of his adoption: neither doeth hee cast off those whom he hath once received.

Qu. Why then should we pray by the example of David, that he cast vs not from his Face, and that he take not his holy Spirit from vs?

Ans. In so praying, wee make protestation of the weakenesse of flesh, which mooueth vs to doubt: yet should not wee haue courage to aske, if we were not assured that God will giue according to his purpose and promise, that which we require.

Qu. Doe the Children of God feele the motions aforesaid alwayes alike?

7

Ans. No truly: for God sometime to proue his, seemeth to leaue them in such sort, that the flesh overmatcheth the Spirit; whereof ariseth trouble of conscience for the time; yet the spirit of adoption is (7) neuer taken from them; that haue once received it: else might they perish. But as in many diseases of the body, the powers of the bodily life are letted: So in some assaults the motions of spirituall life are not perceived; because they lie hidden in our manifold infirmities, as the fire covered with ashes. Yet as after sicknesse cometh health, and after cloudes the Sunne shineth cleare: so the powers of spirituall life will more or lesse be felt and perceived in the children of God.

Qu. What if I neuer feele these motions in my selfe, shall I despair, and thinke my selfe a castaway?

6

Ans. God forbid: (6) for God calleth his, at what time he seeth good: and the instruments whereby he usually calleth, haue not the like effect at all times: yet is it not good to neglect the meanes whereby God hath determined to worke the Salvation of his. For as waxe is not melted without heate, nor clay hardened but by meanes thereof;

thereof; so God vseth meanes both to draw those vnto himselfe, whom he hath appointed vnto Salvation, and also to bewray the wickednesse of them whom hee iustly condemneth.

Q^{ui}. By what meanes vseth God to draw men to himselfe, that they may be saved?

Ans. By the preaching of his word, and the ministering of his Sacraments thereunto annexed, &c.

These Questions and Answers concerning Predestination, which are full and punctuall to our purpose, were alwayes Printed at the ende of the olde Testament, and bound vp and sold *Cum Privilegio*, with this Authorized Translation of the Bible, till the year 1614. since which no Bibles of this sort were printed. Wee may therefore vse it as a pregnant testimony, and punctuall declaration of the Doctrine of our Church, in the particular points of Controuersie hereafter mentioned.

*The Synod of Dort held in the yeeres of our Lord,
1618. 1619. at Dort in the Netherlands.*

I meane not to recite the seuerall Articles and Conclusions of this late famous Synod, conuented by the pious care and prouidence of our late Soueraigne King *James*, at which the eminentest Protestant Diuines of most Reformed Churches were assembled, and among the selfe fine selected English Diuines; to wit, *Dr. Carlton, late Bishop of Chichester*; *Dr. Dauenas, now Bishop of Salisbury*; *Dr. Belcanquell, Deane of Rochester*; *Dr. Samuel Ward, publike Diuinity Professor in the Uniuersity of Cambridge*; and *Doctor Thomas Gonde*; who not onely as Priuate men, but as representatiue persons of the Church of England, subscribed the seuerall Articles and Conclusions there resolved: witnesse *Theologorum magne Britannia. Sententia*, in the Acts of the Synod at large: *The little English Synod of Dort*, and *Dr. Ward his Suffragium Britannorum*, to which I shall referre you with a bare quotation, they being obuius to mens hands, and tedious to transcribe.



A
COPPYE OF A
RECONTATION OF

certaine Errors, raked out of the dunghill
of Poperie and Pelagianisme, publicly made by
Master *Barret* of *Kayes Colledge* in *Cambridge* the tenth
day of *May*, in this present yeere of our Lord, 1595. in
the *Vniuersitie Church*, called *Saint Maries* in *Cambridge*; which
Errors he (together with Maister *Harsuer* of *Pen-
brooke Hall*) did rashly hold, and main-
taine: Translated out of Latine
into English.

Anno. 37. Elizabeth.



Reaching in Latine not long since in
the *Vniuersitie Church*, (Right Wor-
shipfull,) many things slipped from
me, both faisely, and rashly spoken,
whereby I vnderstand the mindes of
many haue beene grieved; to the end
therfore that I may satisfie the Church
and the Truth which I haue publicly hurt, I doe make
this publike Confession, both repeating, and reuoking
my Errors.

First, I said, that no man in this transitorie World, is
so strongly vnderpropped, at least by the certaintie of
Faith,

Faith, that is, vnlesse (as I afterwards expounded it,) by Reuelation, that hee ought to bee assured of his owne Saluation. But now I protest before God, and acknowledge in my Conscience, that they which are iustified by Faith, haue peace towards God, that is, haue reconciliation with God, and doe stand in that Grace by Faith: therefore that they ought to bee certaine, and assured of their owne Saluation, euen by the certaintie of Faith it selfe.

Secondly, I affirmed that the Faith of *Peter* could not faile, but that other mens Faith may: for (as I then said) our Lord prayed not for the Faith of euery particular man. But now being of a better, and more sound Iudgement: (according to that which Christ teacheth in plaine words, *Iohn 17.10. I pray not for these alone; (that is, the Apostles,) but for them also which shall beleene in me, through their word.*) I acknowledge that Christ did pray for the Faith of euery particular Beleeuer: and that by the vertue of that Prayer of Christ, euery true Beleeuer is so staied vp that his Faith cannot faile.

Thirdly, touching perseuerance vnto the end, I said that that certaintie concerning the time to come, is proude, forasmuch, as it is in his owne nature contingent, of what kind the perseuerance of euery man is: neither did I affirme it to bee proud onely, but to bee most wicked. But now I freely protest, that the true, and iustifying Faith (whereby the Faithfull are most neerely vnited vnto Christ,) is so firme, as also for the time to come so certaine, that it can neuer bee rooted vp out of the mindes of the Faithfull, by any tentations of the Flesh, the World, or the Diuell himselfe: So that hee which once hath this Faith, shall euer haue it: for by the benefit of that iustifying Faith, Christ dwelleth in vs, and wee in Christ: therefore it cannot but be both increased, (Christ growing in vs daily,) as also preseuere vnto the end, because God doeth giue constancy.

Fourthly, I affirmed that there was no distinction in

Faith, but in the persons beleeuing. In which I confesse that I did erre : Now I freely acknowledge, that temporary Faith, (which as *Bernard* witnesseth, is therefore fained, because it is temporary,) is distinguished, and differeth from that sauing Faith, whereby sinners apprehending Christ, are iustified before God for euer; not in measure, and degrees, but in the very thing it selfe. Moreouer I adde, that *James* doth make mention of a dead Faith, and *Paul* of a Faith that worketh by loue.

5

Fifthly, I added, that forgiveness of sinnes is an Article of Faith, but not particular, neither belonging to this man, nor to that man : that is, (as I expounded it,) that no true Faithfull man, either can, or ought, certainly to beleue that his sinnes are forgiven. But now I am of another minde, and doe freely confesse, that euery true Faithfull man is bound by this Article of Faith, (to wit, I beleue the forgiveness of sinnes,) certainly to beleue that his owne particular sinnes are freely forgiven him : neither doeth it follow hereupon, that that Petition of the Lords prayer (to wit, *forgive vs our Trespases*) is needlesse; for in that Petition, we aske not onely the guilt, but also the increase of Faith.

6

* The Heads therefore of the Vniuersity of Cambridge, who composed this Recantation, were of this opinion, that the 17. Article doth make the will of God, not sinne, the true and primary cause of Reprobation, & therefore they recited it at large in the Latine Copy.

Sixtly, these words escaped me in my Sermon, viz. As for those that are not saued, I doe most strongly beleue, and doe freely protest that I am so perswaded against *Caluin*, *Peter Martyr*, and the rest, that sinne is the true, proper, and first cause of Reprobation. But now being better instructed; I say that the Reprobation of the Wicked, is from Everlasting, and that that saying of *Augustine* to *Simplician* is most true, viz. If sinne were the cause of Reprobation, then no man should be elected, because God doeth foreknow all men to bee defiled with it. And (that I may speake freely,) I am of the same mind; and doe beleue concerning the Doctrine of Election, * and Reprobation, as the Church of England beleueth, and teacheth in the booke of the Articles of Faith in the Article of Predestination.

Last

Last of all, I vttered these words rashly against *Caluin* a man that hath very well deserued of the Church of God; to wit, that he durst presume to lift vp himselfe aboute the High, and Almighty God. By which words I confesse that I haue done great iniurie to that most learned, and right godly man: and I doe most humbly beseech you all, to pardon this my rashnesse: as also in that I haue vttered many bitter words against * *Peter Martyr*, * *Theodore Beza*, * *Ierome Zanchius*, * *Francis Iunius*, and the rest of the same Religion, being the Lights and Ornaments of our Church: calling them by the odious names of *Caluinists*, and other slanderous termes; branding them with a most grievous * marke of reproach: whom because our Church doth worthily reuerence, it was not meet, that I should take away their good name from them, or any way impaire their credit, or dehort others of our Countrey-men, from reading their most learned workes. I am therefore very sorry, and grieved for this most grievous offence, which I haue publikely giuen to this most famous Vniuersity, which is the Temple of true Religion, and sacred receptacle of Piety; And I doe promise, that (by Gods helpe,) I will neuer hereafter offend in the like sort: and I doe earnestly beseech you (Right worshipfull,) and all others to whom I haue giuen this offence, either in the former Articles, or in any part of my said Sermon, that you would of your courtesie pardon mee, vpon this my repentance.

* They were vndoubtedly of their opinion in these points now controuersed

* Therefore of their opinion in our present Tenents

That the authoritie, and consequence of this precedent Recantation may bee more fully manifested; I will briefly relate, both the occasion, and the carriage of it. One Maister *Barret* of *Kayes Colledge*, Preaching a *Concio ad Clerum* in *Saint Maries Church* in *Cambridge*, on the 29. day of *April* 1595. made bold to vent these three *Pelagian*, and *Popish*, but now both *Popish*, and *Arminian* Tenents, which are here recanted: which gaue such generall offence vnto all the Auditors, that on the

* *Allegavit dictas positiones falsas, erroneas, & repugnantes esse religioni in regno Anglia publica & legitima auctoritate recepta & stabilita.* These are the words of the Articles exhibited against him by the Vice-chancellor.

* *Habita matura deliberatione, necnon visis et diligenter examinatis positionibus praedictis, quia manifeste constabat positiones praedictas erroneas et falsitatem in se continere, necnon aperte repugnare Religioni in Ecclesia Anglicana recepta ac stabilita; ideo iudicaverunt, &c.*

These are the expresse words of the Order entered in the Vniuersity Register.

5. of May next following, about nine of the clocke in the fore-noone, hee was conuocated for the publishing of these Erronious Tenents, and his reuiling of *Caluin, Beza, Peter Martyr, Luther, Iunius, Zanchius* and others, before all the Heads of the Vniuersitie of Cambridge: to wit, Maister Doctor *Some, Doctor Dupont, Doctor Goade, Doctor Tindall, Doctor Whitaker, Doctor Barwell, Doctor Iegon, Doctor Preston, Maister Chaderton, and Maister Clayton, Thomas Smith*, the publike Notary of the Vniuersitie being there present; who appointed him to appeare againe before them, at three of the clocke in the after-noone, at which time *Dr. Dupont* being then Vice-chancellor, read openly certaine Articles containing the positions which Maister Barret had broached in his foresaid Sermon, alleaging these his assertions to bee * *Erronious, false, and opposit*, to the Religion receiued, and established in the Kingdome of England, by publique and lawfull Authority: to which Articles he required Maister Barret to giue an answer: who confessed, that he had published in his Sermon, the Positions comprised in the said Articles, but with all, denied them to be contrary to the Doctrine of the Church of England. Whereupon the Vicechancellor and the forenamed heads, * *entring into a mature deliberation, and diligently weighing and examining these Positions; because it did manifestly appeare that the said Positions were false, erroneus, and likewise manifestly repugnant to the Religion receiued and established in the Church of England; adiudged and declared, that the said Barret had incurred the penaltie of the 45. Statute of that Vniuersity, De Concionibus*: and by vertue and tenor of that Statute they decreed and adiudged the said Barret to make a publike Recantation, in such words and forme as should bee prescribed vnto him by the Vice-chancellor, and the said Heads, or any three, or two of them; or else vpon his refusall to recant in this manner, to be perpetually expelled, both from his Colledge, and the Vniuersitie; binding him likewise in an assumpfit of forty pounds

pounds to appeare personally vpon two dayes warning, before the said Vice-chancellor, or his Deputy, at what time and place they should require. Afterwards this Barret was re-summoned before the *Vice-chancellor, Doctor Goade, Dr Tindall, Dr. Barwell, and Doctor Preston, his assistants*, who deliuered him this pracedent Recantation in writing; admonishing and peremptorily enioyning him on Saturday following, being the 10. of May, immediatly after the *Clerum* ended, to goe vp in person into the Pulpit of Saint *Maries*, where hee had published these errors, and there openly in the face of the Vniuersity, to read and make this Recantation, which he did accordingly. Not long after this *Palinodium*, Master Barret, (to shew that these positions are but a bridge to Popery) departs the Vniuersitie, and gets beyond Sea; where he (as *Berius*, and some other *Arminians* since haue done) turnes a professed Papist: After this he returned into England, where he liues a Laymans life, being still an open, dangerous, violent, and most pernicious and seducing Papist, as some men of credit in these very termes haue informed me, who both know, and will auerre him to be such a one.

This is the true Relation and carriage of this Recantation, which I haue taken *verbatim* out of a Transcript of the *Vniuersitie Register of Cambridge*, vnder the Registers owne hand; wherein all the passages of it are entred and recorded, for the benefit of posteritie. For the recantation it selfe, (of which *Thysius*, and * others make some mention) it was fairely Printed and Published in Queene *Elizabeths* dayes, (some Copies of it being yet extant) in the very selfesame words, and forme as here you see it. And that none may suspect it to be forged, or corrupted: I haue a transcript of it in Latine, taken out of an Originall Coppy vnder Master Barrets owne hand: which agrees *verbatim* with this English one, onely in this they differ: that our 17. Article is at large recited in the Latine Coppy in the ende of the 6. Section, wher-

* BB Carlson
his Examination of Mr.
Mountagues
Appeale. cap. 2

as it is onely named in the English.

From this Recantation, and the carriage of it; it is cleerely euident, That the Vniuersitie of Cambridge in those dayes, did vndoubtedly beleene and maine-
taine the now Arminian Heresies of the *small and roall Apostasie of the Saints: Of vncertainery of Salvation: of Election from faith, and Reprobation from sinne foreseene. Of a personall, not a reall difference, betweene temporary and true saving Faith: (the Points which Barret recanted) to be not onely false and erroneous; but likewise manifestly repugnant to the Religion and Doctrine, established and settled in the Church of England, and to the 17. Article: For so are the expresse words of the Order, and Articles recorded in the Vniuersitie Register: If they were thus euidently repugnant to them then; I doubt not but they are so now: at leastwise in all Cambridge mens repute, who will not (at leastwise should not) so farre dishonor their renowned Mother, as to degenerate from her ancient Orthodoxe and Dogmaticall Resolutions.*

These are the more ancient publike Monuments, and Euidences of our Church, by which the subsequent Conclusions now in Issue must bee iudged. The severall figures inserted into them, and likewise placed in the Margent, haue reference to the 7. Anti-Arminian Positions following: the figure of (1) noting out such passages, as punctually confirme the first: the figure of (2) Inch clauses as euidently backe and proue the second of these Assertions, and so euery figure successively, answers to its proper Position. If then all these Records which doe either Really containe, or at leastwise, euidently declare, the ancient, established, and receiued Doctrine of the Church of England, giue punctuall Euidence for these Conclusions, oppugning the contrary Arminian *Theses in terminis*, or iustance, as they doe; this question will be then resolved: and our succeeding Anti-Arminian Conclusions acknowledged the vndoubted Doctrines of our Church, without any more debate.

Having thus at large recited the severall Grand-characters, and more eminent Records and evidences which our Church affords for triall of this weightie cause, I come now to apply them to the points in issue, which I shall distinctly lay downe in this ensuing Anathema.

Anti-Armisteanism.

THe Anti-Arminian orthodox Assertions, now incontroversie (which I shall prove to be the ancient and vndoubted Doctrine of the Church of *England*) contracte themselves into these 7. dogmaticall conclusions.

That God from all eternity, hath by his immutable purpose and Decree, predestinated unto life; not all, but onely a selected number of particular men; which can be neither augmented nor diminished (commonly called the elect, invisibile, & true Church of Christ) others hath he eternally reprobated unto death.

2 That the only moving and efficient cause of Election and Predestination unto life is; & the mere good pleasure and grace of God, not the consideration of any fore-
seen faith, perseverance, good works, good will, good inclination, or any other quality or condition whatsoever in the persons elected.

Armenianism.

THe whole erroneous doctrine of Arminianisme; (which hath alway beene oppugned by the Church of England from the beginning of reformation to this present) may be reduced to these 7 generall Propositions.

2 That there is no absolute, nor irrevocable, but only a conditionall and mutable Decree of Predestination vnto life & death and that, not of particular persons, but generally of all beleeuers, and vnbeleeuers; so that the number of the Elect and Reprobate is not so certaine, but that it may be diminished or augmented.

2. That the consideration and foresight of faith, penitence, good works and the right use of grace received, are prerequisites, conditions, and efficient causes of Election or Predestination unto life; not Gods free-grace, and mer.

a Ephes. 1. 4.
b Tim. 1. 9.
c 1st J. 5. 13.
d 1st J. 33. 11.
e 1st J. 18. 33.
f Eph. 1. 4.
g Mal. 3. 6.
h Rom. 9. 11.
i Tim. 1. 9.
j Eph. 1. 9. 11.
k Mat. 20. 16.
l Luk. 4. 40.
m Luk. 17. 36.
n Ro. 9. 27. c. 11. 5.
o Eph. 4. 13.
p Rom. 8. 30.
q 1st Tim. 3. 19.
r John 17. 19.
s Rev. 21. 27.
t Heb. 11. 33.
u and all Protestants
v that write of the Church.
w Ro. 9. 11. 17.
x Luc. 4. Mat.
y 24. 40. 41.
z Exod. 33. 9.
aa John 5. 17.
ab Mat. 8. 23. c.
ac 11. 27. Luk. 40.
ad Deut. 7. 8.
ae Hosea. 14. 4.
af 1. Sam. 15. 22.
ag James 1. 18.
ah Ro. 11. 27.
ai 1. 5. Eph. 1.
aj 5. 9. 1st J. 2. 9.
ak 2. Tim. 1. 9.
al Deut. 7. 8. 18.
am Eze. 16. Ro.
an 9. 11. 16. Mat.
ao 24. 40. 41.
ap Mal. 2. 3.
aq 1st Cor. 16. 27.
ar Rom. 7. 6.

was all of their Conversion: neither is it in their owne power, to conuert, or not conuert themselves, at that very time and instant when they are conuerted.

7 That the Elect and truly regenerate (who alone are indued with true iustifying and saving faith) doe constantly perseuere vnto the end; and though they sometimes fall into grievous finnes, yet they neuer fall finally nor totally from the habits, seeds, and state of grace.

of Gods Spirit in their hearts, in the very acte of their cōuersion, so th at they may either withstand or embrace their conuersion at their pleasure.

7 That true iustifying faith is neither a fruit of election, nor yet proper vnto the Elect alone, it being oft-times found in reprobates; and that the very Elect by falling into sinne, both may, and doe fall finally and totally from the habits, seeds, and state of Grace.

Titus 1, 1.
Acts 13, 48.
Rom. 1, 7.
Psal. 37, 24.
Psal. 145, 14.
see my Perpetuity of a Regenerate mans estate.

These are the fundamentall, and maine points of difference that are now in question and dispute among vs: whether of these haue best right and title to the Church of England; which of them are her anciently receiued, approved, established, professed, and vndoubted Doctrine, is the onely issue that we are now to trie. For the full and finall resolution of which grand, yet doubtlesse Quære; I shall lay downe these three Conclusions which enery man must subscribe to.

First, That those of these contradictorie Arminian and Anti-Arminian Assertions, which are most consonant to, least variant from, and best warranted, or confirmed by the Articles of England, Lambeth, and Ireland; the Common Prayer Booke, and Homilies; of our Church; and the Catechismes, and Recantation fore-recited; must needs be the receiued, established, and professed Doctrine of our English Church.

2. Secondly, that those, and those onely, of the here-recorded iarring Positions, which were at first commended

*Quicquid vel
omnes, vel plures
vno codemque
sensu, manifeste,
frequenter, per-
seueranter, vel ut
quodam sibi con-
fessionis Magi-
strorum Conci-
lio, acci; ienelo,
tenēdo tradēdo
firmauerint; id
pro indubitato,
certo, proutq; ha-
beat. Quicquid
vero quāvis ille
sanctus & doc-
tus, quāvis E-
piscopus, quāvis
Confessor &
Martyr, prater
omnes, aut etiam
contra omnes
senserit, id inter
proprias, & oc-
cultas, & priua-
tas opinaculo-
las, a communis
publice, & ge-
neralis sententia
authoritate se-
cretū sit, ne cum
vino salutis a-
terna periculo,
iuxta sacrilega
hereticorum &
schismaticorum
suctum, in vni-
uersales de mat-
ritate damna,
vnius hūius no-
minis sceleris
errorem: Vin-
ectus Exinē-
sis, Cōtra he-
reses, cap. 39.*

ded and transmitted to our infant Church, by our religious and learned *Martyrs* in the dayes of *Henry* the VIII. who then subscribed them with their hands, and Sealed them with their owne blood: which were after ward taught and planted in the growth and reformation of our Church, by our learned and eminent *Diuinity Professors* in the flourishing and religious Raigne of *King Edward the VI.* which were watered with the fruitfull showers of our blessed *Martyrs* blood in the fire and savor-regiment of *Queene Mary*, through the malice and cruelty of blood-sucking, soule-staruing, and non-preaching Prelates: and haue euer since growne vp and flourished in our spreading Church, in the peaceable and happy Raignes of *Queene Elizabeth*, and *King James* of blessed memorie, being alwayes publickely, constantly, vnanimously, professedly, and vncontrolicable entertained in both our famous *Præfiter*, taught in our *Diuinitie Schooles*, iustified in our *Academicall Disputes*: preached in our *Pulpits*; maintained, propagated, and recorded to posteritie, as the vndoubted Doctrine of our Church *not by some one or two vnorthodox ambitious, time-seruing, nouellizing, Sycophanticall, or romanized Diuines*, who know no other passage to their owne secure vp-rising but by religions downefall, which they enterprise *but by the streame & current, of all our Classi- cal, orthodox, eminent & approued Writers* from the begin- ning of Reformation to this present; must needs be the heredi- tary, legitimate, authorized, establisshed, and professed Doctrine of the Church of England, and the vndoubted truth.

3 Thirdly, that such of those *Tenets* now in issue, which haue beene constantly oppugned, refelled, and dis- claimed, yea, positively condemned, by all the fore-al- leged Articles; Common-prayer Booke, Homelies, Ca- thechismes, Recantation: and by all the learned and ap- proued orthodox Authors which our Church hath nour- ished and produced from her first reformation to this in- stant: cannot bee deemed or adiuaged the ancient, em- braced

braced, resolved, or vndoubted Doctrine of our English Church.

These three infallible rules of tryall being thus premised; if I can now but proue, that the Articles of England, Lambheth, and Ireland: the Common-prayer Booke and Homelie of our Church: the authorized Catechisme of Edward the VI. the recantation of *Barri*, &c. together with our renowned Martyrs, Vniuersities, Diuinitie Schooles, and Professors, and the whole succession and series of all our orthodox and approued Writers from the inchoation of reformation to this present; haue alwayes constantly, professedly, and in direct and positue termes, maintained, iustified, and patronized these seuen Anti-Arminian Positions here recorded; oppugning, relecting, and manifestly condemning the seuen opposite Arminian Tenents as Pelagian, Popish, erroneous, and evidently repugnant to the Scriptures and dogmaticall Resolutions of our Church; it must then be forthwith yeilded to me, and adiudged for me: That these Anti-Arminian, (not their aduerser Arminian) Assertions, are the ancient, approued, resolved, established, and professed Doctrine of the Church of England. And this by the helpe of God I come now to proue.

For the first of these Anti-Arminian Positions concerning the eternitie and immutability of Election and Reprobation; the vnlterable, precise & certaine number both bee the vndoubted doctrine of the Elect (the only true Church of Christ) and Re-doubted doctrine of the Church of England; in regard of Gods fore-knowledge and Decree: and the Election of certaine particular persons; not of all beleeuers, nor yet generally of all men, in the grosse: It is directly, posituely, and plainly taught, confirmed, and warranted; by the fore-aldged 17. Article of our Church; by the Articles of Lambheth Article 2. 3. by the Articles of Ireland, Articles 12. 13. 14. 15. by the Booke of Common prayer, established by Act of Parliament in our Church: Proposition first; figure (1.) (signifying the first of these Anti-Arminian Propositions to which it hath relation) cap. 12.

The probate
of the first
Anti-Armini-
an position to
the vndoubted
doctrine of the
Church of
England

cap. 2. 3. Edw. 6.
cap. 1. 19. 3. &c.
4. Ed. 6. cap. 10.
3. & 6. Edw. 6.
cap. 1. 1. Eliz. 1.
cap. 13. Eliz. 1.
cap. 12.

b See Article. relation) by the approved and *settled Homilies of our Church*, figures (1.) throughout their severall passages here recorded: by the *Catechismes of King Edward the VI.* figures (1st) by *Barretts Recantation, and the synod of Dort.* *Artt.* 1. 2. which are punctuall in it.

Henry the 8.

To Adde wee to these publicke: irrefragable and binding Records, the expresse concurrent suffrages of three of our eminent and learned Martyrs, (whom laborious and studious *Master Fox* in his *Preface* to their workes, printed together at London 1563. by *Iohn Day*, which Edition I here follow: hath truly stiled; *the chief Ring-leaders of the Church of England*: to wit, *Master William Tyndale*, in his *Parable of the wicked Mommoun*, page 70. 77. 80. In his *Answer to Master Moores Dialogue*: page 250. 257. 268. 290. 292. In his *Answer to Master Moores second Booke*, cap. 3. 4. pa. 293. 294. *Answer to his third Booke* page 306. 307. *Answer to his fourth Booke*, cap. 10. page 329. and in his *Pathway into the holy Scriptures* page 380. *Master Iohn Erish*, in his *Answer unto Rustalls Dialogue*, page 10. in his *Declaration of Baptisme*, page 92. 93. and *Master Doctor Barnes*, *what the Church is*, page 248. *That Friemill of her owne strength can do nothing but sinne*, page 227. 278. 279. Who maintained this Assertion in these workes of theirs, and confirmed it with their blood in the dayes of *Henry the VIII.* oppugning and condemning the contrary.

Descend wee vnto *Edward the VI.* his pious Raigne, here wee shall finde, that learned Doctor *Peter Martyr*, a man so eminent and famous in his age, that hee was chosen and *settled Divinity Professor* in the famous *University of Oxford*, my much honored *Mathew* both by the King and State, who sent for him from beyond the seas to the very purpose) abundantly confirming this truth, and by all the follow Positions and copiously refuting the opposite Assertions in his laborious and learned *Commentaries on the Romane*, cap. 9. (being nothing, else as himselfe) professeth in his *Epistle Dedicatorie*, *but the publicke Churches*

tures which he read in the Univerſitie of Oxford, whiles hee
was there Profeſſor) Tiguri 1559. pag. 682. to 740.
and in his *Loci Communes Classis* 3. cap. 1. ſect. 10. to 40.

Here we may meeete with his learned and iuſt Friend
and fellow-Profeſſor of Diuinitie in the Vniuerſitie of Cam-
bridge, by the States eſpeciall appointment, Maſter
Martin Bucer (who concurred in all points of Doctrin
with him without the leaſt diſſent) maintaining this,
and its affiliated Poſitions ; repugning all the contrary,
in his *Commentaries on Rom.* 8. 30. cap. 9. 11. to 23. cap.
11. 2. to 6. Dedicated to our Religious Martyr Arch-
biſhop Cranmer; and in ſundry other of his workes: both of

d Peter Martyr,
Epistola nunci-
patoria in Ro-
manos, & Ora-
tio de illa &
morte Petri
Martyris: pre-
fixed to his
Loci Communes
accordingly.

them planting this ſiſt, and all its ſubſequent Anti-Armi-
nian Concluſions in both our famous Univerſities; who to-
gether with the whole Church of England, (as our learned

a cigneæ Can-
tio Cantabrigiæ
Oſto. 9. 1595.
p. 15. 16.

Doctor Whitakers heretofore, and our iudicious Do-
ctor Ward of late, haue ioynly teſtified) haue ever ſince,
from the very fiſt reſtitution of the Goſpell to this
preſent, enen conſtantly embraced and defended them as the
undoubted truth and Doctrin of our Church. Here we may
meeete with the conſtant and godly Martyr Maſter Hugh
Latimer, Biſhop of Worceſter, (who ſo admired Peter
Martyrs worth and labours, that he openly requeſted King
Edward the VI. to giue him a thouſand pounds, inſtead of
his hundred markes by the yeere) concurring with him, and
vs, in this our Anti-Arminian Concluſion in his Sermons.

b Concio ad
Clerum, Canta-
brigia. Ianu.
12. 1625. p. 45.

London 1584. fol. 311. 312. 325. 326. 327. Here learned
and pious Maſter Thomas Beacon, Diuinity Profeſſor in
the Vniuerſitie, in his *Sicke Mans ſalut*, London 1680.
page 271. to 275. 424. to 430. Here godly and learned
Cranmer Arch-Biſhop of Canterburie, in our fore-men-
tioned Homelies, which were moſt of them penned and
compoſed by him. Here Maſter John Bradford, in his *De-
ſence of Predeſtination*; in his *Treaſiſe of Predeſtination
and Freewill*; and in his *Briſfe ſumme of the doctrine of Pre-
deſtination and Election*, Printed by Rowland Hall 1562.

c Firſt ſermon
before King
Edward. Fol.
58.

(Being the ſelfe ſame yeere wherein our Articles were
compoſed

compoſed

composed: together with Stephen Garret in his *Summe of the holy Scripture*, London 1547. cap. 4. 6. and 7. doe fully iumpe with vs in this Conclusion, which most of them confirmed with their blood.

Queene Elizabeth. Descend we lower to *Queene Elizabeth*: Raigne: here we shall not onely meeete with our 17. Article, (composed by *Peter Martyr*, and *Martin Bucer* their Schol- & *Cigna Cantio*, lers, as *Dr. Whitakers* informes vs: and therefore more p. 16. likely to concurre with vs in all things, as their Tutors did:) but likewise with learned *John Veron* his Bookes, dedicated to *Queene Elizabeth* about the beginning of her Raigne; intituled, *A frunfull Treatise of Predestination, with An Apologie or defence of the doctrine of Predestination*, Printed by *John Tisdale*, London: where all our severall Anti-Arminian points are largely, learnedly, and punctually discussed and defended: with Reuerend Master *Nowell* his authorized Catechisme, Creed, third part, *The holy Catholike Church, The Communion of Saints*, and the *Forgiuenesse of finnes*: with the quæstions and answers vpon it: with laborious and charitable Master *John Fox*, in his renowned Booke of *Martyrs* Edition 7. London 1596. page 1505. 1506. With *Robert Hutton* in his *Summe of Dinitie*, London 1565. cap. of *Predestination*, and of the Church: with *John Daniel* his *Excellent Comfort to all Christians, against all kinds of Calamities*, London 1576. cap. 27. of *Predestination*, and of glorification thereby: with Master *Thomas Palfriman* one of her Maiesties Chapell, in his *Treasure of heavenly Philosophie*, London 1578. lib. 1. cap. 7. of the *Free Election of God*, &c. page 74 to 103. With Master *James Price*, his *Panne of the Faithfull*, London 1578. Epistle to the Reader, cap. 1. That *Election* is not generall, but particular and severall, cap. 2. That the Elect were elected before the foundation of the world, and cannot finally perishe, cap. 3. and 4. that the Kingdome of heauen is not prepared generally for all: That Christ profiteth not the Reprobate and vndeceiving for which his Kingdome is not pre-

prepared, all punctuall to our purpose: with Master Edward Dering Lecture 9. on the Hebrewes 2. ver. 9. Lecture 10. on ver. 13. and Lecture 27. Master John Northbrooke, in his *Peore mans Garden*, cap. 1. of *Predestination*, and *Reprobation*: with Master Sparks, in his *Comfortable Treatise for a troubled Conscience*, London 1580. Master Keilway, in his *Sermon of Sure Comfort*, London 1581. page 23. to 27. With Master Gurney in his *Fruitfull Treatise, betweene Reason and Religion*, London 1581. page 38. to 47. With Master John Annicke his *Meditations vpon Gods Monarchie*, and the *Deulls Kingdome*, London 1587. cap. 6. 7. 10. 11. With *Bartimeus Andrews*, *Sermon 2. on Canticles 5.* London 1595 page 64. 65. 66. With Master John Smith, in the *Doctrine of Prayer in generall for all men*, London 1595. page 79. to 91. Learned and ready Doctor Fulke, together with Master Carnwright: *Notes on the Rhemish Testament*, on Acts 27. sect. 3. on Rom. 8. sect. 8. and 9. sect. 2. 3. 4. 5. on Math. 3. sect. 7. cap. 13. sect. 3. cap. 22. sect. 2. and on John 15. sect. 3. Learned Master Doctor William Whitakers *De Ecclesia Controversia* 2. Quæst. 1. and *Cyrena Cantio*, *Cambridge Octobris 9. 1595.* page 6. to 20. Reuerend and learned Doctor Matthew Hutton, Archbishop of Yorke, and formerly Professor of Diuinitie in Cambridge, *De Electione & Reprobatione Communitatio*, *Hardronici* 1613. To whom I might adde Doctor Whigge Arch-Bishop of Canterbury, with the rest of our Diuines, who composed the Articles of Lambheth, and Barrets Recantation formerly mentioned. Robertus Somus *De Tribus Quaestionibus*, Quæst. 1. and 3. Doctor Estius *Oratio, De certitudine salutis*, *Hardronici per Thysium* 1613. Doctor Chaderton *De iustificationis & fidei perscrutatio non interscissa*. Doctor Willer *De Predestinatione*, Quæst. 1. 2. *Synopsis Papismi*, page 904. to 922. Commentary on Rom. 8. Controuerſie 16. to 21. cap. 9. Contr. 7. to 12. cap. 11. contr. 1. 2. 3. Master Greenham Graue Councell and godly obseruations, in his *workes*, London

London 1612. page 36. 45. 182. Treatise of Blessedness, page 207. his 14. Sermon page 255. Godly Instructions, cap. 53. page 764. A Letter consolatorie page 878. 879. Master *William Perkins* his Order of causes of Salvation and Damnation, in his workes, London 1612. Tom. 1. page 76. to 114. An Exposition on the Creed, page 276. to 297. Of Gods Free grace and mans Free-will, page 723. A Treatise of Predestination, Tom. 2. page 606. to 641. An Exposition on Iude, Tom. 3. page 316. Master *John Hill*, in his Life everlasting, Cambridge 1602. Booke 5. page 322. to 653. Where all our Arminians Tenents are in *terminis* confuted. Reverend Bishop *Babington*, in his Sermon at *Pauls* Crosse on *Iohn* 6. 37. the 2. Sunday on Michaelmas Terme, 1590. part 1. and 3.

All these religious, eminent, authorized and learned writers of our Church have unanimously, successively, and uninterruptedly (yea, most of them professedly, and in *terminis*;) maintained and iustified this our first Anti-Arminian Thesis, with all its following Conclusions, as the orthodox truth and undoubted doctrine of our Church; opposing and copiously refelling its contrary Arminian Tenent as Popish, Romish, and Pelagian; during the whole Raigne of Queene *Elizabeth*, not one authorized writer of our Church so much as once dissenting from them for ought that I can finde: and shall wee now begin to question, whether it be the doctrine of our Church, or no?

King James.

Descend we lower to King *James* his Raigne. And here with whom may we more fully begin then with this our learned King himselfe, who in the first yeere of his Raigne, in the presence of sundry Nobles Princes and Dames, in the Conference at *Hampton Court*, pag. 30. and 43. makes mention both of *eternall Predestination and Reprobation*: expressly averring, That *Predestination and Election depend not upon any qualities, actions, or works of man which be mutable, but upon Gods his eternall and immutable*

Decree

* See his Meditation on the Lords Prayer, & his Paraphrase on the Revelation. c. 13. 8. c. 17. 8.

*Doctrine and purpose: then which determination of his (ap-
 proved and applauded by all there present) nothing can
 be more full and punctuall to our present Conclusion:*
Moreover, hee likewise brands Arminianisme, with the
name of (HARDSHIPPED) Arminians with the stile of Athe-
istickal sectaries, and (PESTILENT HERETICKES)
who dare take upon them that licentious libertie to fetch
*again from hell the * ancient heresies long since condemned:*
or else to invent new of their owne braine, contrary to the be-
liefe of the true Catholicke Church: (a stigmaticall Im-
peisse which our Arminians shall never be able to claw
off againe,) in his Declaration against Oursins, London
1612. page 15. 19. 22. neere the middest of his peacea-
ble Raigne: And as if all this were not sufficient, in a private
Conference with two learned Divines not long before
his death, now published by his speciall command, hee
*chastised our Arminians, with the name of * new Pela-*
gians: being thus, as you see, a professed enemy to them,
and their Opinions, both in the beginning, middle, and
end of his most peaceable Raigne: as his speciall care in
convening the famous Synod of Dort, and his approba-
tion of all their dogmaticall Resolutions, super-added to
these three former evidences, will at large declare. As this
our learned King, and King of learning, thus constantly
displayed himselfe against Arminianisme in generall, & this
our Arminian Error in particular: so all our learned Writers
*of his age, * (as men doe commonly conforme their iudge-*
*ment: so their Princes Tenents) did * worthily suffrage to*
his, and these our Anti-Arminian Conclusions: witness
our famous Doctor Reynolds: who alwaies was a well furnished
Library full of all faculties, of all studies, of all learning,
whose memorie, whose reading were acere to a miracle, as
one well observes: in his Thesis 4. in Schola Theologica
trullata: November 2. 1579. fol. 23. to 27. and Apo-
logia Theosum: fol. 12. 223. London 1602. being the
first yeere of King James the Raigne: witness learned and
colossicall Doctor Field: of the Church, Booke 1. cap. 3.

Meaning
Pelagianisme.

See Pelagius
Aediusus. E-
pistle to the
Reader, and
King James
his Lynea Can-
onically newly
printed. Len
1629. p. 32.

a Quicquid ci-
uitatis princeps
in domo habu-
erit, necesse est
idem rebus
constantem
reliquorum ci-
uium sententi-
am esse. Aristo-
tle. Polit. l. 2.

c. 9. p. 140.
Nemo suos (hæc
est aule natura
potentis) sed

Domini mores
Cæsarianus ha-
buit. Martial
Epigram. l. 9.
Epigr. 61.

b. Honestissimum
est maiorum re-
sponsum præferri.
Plinie. Epist.
lib. 1. Epist. 8.
c. Bishop Hall.
Epist. Decad
4. 7. 1. Epist. 7.

4. 7. 8. 10. Books 3. Appendee, cap. 14. Edit. 2. Oxford. 1628. p. 33. Master Thomas Drace in his *Worlds Resurrection*, London 1609. pag. 2. 3. 23. 78. Master Trenchard his *Arke against the Dragons flood*, London 1608. page 4. 6. Master Thomas Rogers Chaplein to Archbishop Bancroft in his *Analysis on the 39. Articles*, intitled, *The faith, doctrine, and religion, professed and protected in the Realme of England and Dominions of the same: perused, and by the lawfull Authoritie of the Church of England, allowed to be publicke; Proposition, 1. 2. 3. 4. on Article 17. Master Turnball, Sermon 1. on Jude 1. 2. Godly and painefull Master Samuel Heiron in his *Spirituall Sonneship* 1. part of his workes, London 1620. page 365. to 372. Learned Doctor John White, in his *Way to the true Church*, London 1610. Digression 40. sect. 49. page 270. in his *Defence of the way*, cap. 25. sect. 10. to the end, London 1624. page 128. to 138. Sermon at Pauls Crosse, March 20. 1615. sect. 8. Learned Doctor Robert Abbot Bishop of Salisbury, and Regius Professor of Divinitie in the Vniuersitie of Oxford: in his *Diuinitie Lecture in the Vniuersitie Schooles Oxonia*, July 10. 1613. sect. 1. 2. 3. 4. in his other three Lectures, 1614. and 1615. London 1618. *Animaduersion in Thompsoni Diatribam*, cap. 5. Master Brightman on the Reuelation, cap. 3. ver. 8. cap. 17. ver. 8. cap. 21. 27. Master Richard Stocke, in his *Doctrine and vse of Repentance*, London, 1610. page 167. to 172. Learned Doctor Benefield, late Lady Margarets Professor in the Vniuersitie of Oxford, *De Sanctorum perseuerantia*, lib. 2. cap. 18. 20. *Francofurti*, 1618. page 260. 261. Learned Doctor Cracken-thorpe, in his *Sermon of Predestination*, preached at Saint Maries in Oxford, London 1620. Master Thomas Wilson, in his *Exposition vpon the Romanes*, cap. 9. ver. 11. 12. to 29. and cap. 11. ver. 3. 6. 7. 8. Edition 2. London 1627. page 348. 380. 444. to 460. Doctor John Reyes, late Deane of Canterburie, in his *Exposition of the Epistle on Innocents day, and on Psalme, 104. on* Whit-*

Whitfunday Evening, in his workes, London 1622. page 613. 614. 625. 941. Master Samuel Grosse in his *Guide*, Edition 4. London 1625. section 4. 9. and 17. Learned Doctor Ames in his *Coronis ad collationem Haguenfem, Lugdun Batavorum*, 1618. *Articulus* 1. and 2. Eminent and renowned Doctor Prudeaux in his Lecture, 1. Iuly 6. in the Vniuersity Schooles at Oxford, where hee then was, and now is, *Regius* Professor of Diuinity: Learned Sir Christopher Sybitorpe in his *Friendly Aduersifement*, to the Catholickes of Ireland, Dublin 1623. cap. 7. 8. page 153. to 214. Master Adams in his *Churches Glorie*, on Hebr. 12. 23. page 66. to 90. Master Elnathan Parre in his *Grounds of Diuinitie*, Edit. 4. London 1622. page 281. to 309. Master Robert Farrow, in his *Soueraigne comfort for a troubled conscience*, London 1619. cap. 38. 29. page 352, &c. Godly and learned Master Paul Bayne, in his *Commentarie on Ephesians* 1. London 1618. page 64. to 256. Doctor Griffith Williams, in his *Delights of the Saints*, London 1622. page 7. to 70. Master John Downname, in his *Summe of sacred Diuinitie*, lib. 2. cap. 1. page 283. to 310. cap. 6. page 399. Master Humphrey Sydenham, in his *Iacob and Esau, or Election and Reprobation*, preached at Pauls Crosse, March 4. 1622. London 1627. Master John Frewen, in his *Grounds of Religion*, London 1621. *Quæst.* 13. page 278. 279. 280. Learned Doctor Francis White, now Bishop of Norwich, in his *Orthodox*, London 1624. page 105. 108. and in his *Conference with Fisher*, page 49. to 55. Godly and painefull Master Byfield, in his *Treatise of the Promiser*, cap. 13. page 386. 387. and in his *Exposition on the Collossians* cap. 3. ver. 12. page 75. Doctor Solater Sermon at Pauls Crosse, 1609. on Hebr. 6. 4. 5. Exposition on 1. Epistle of the Theffalonians, cap. 1. ver. 5. page 39. 40. cap. 5. ver. 9. 10. page 438. to 455. ver. 24. page 556. 557. Exposition on Epistle 2. cap. 1. ver. 10. p. 53. 54. Adde we as a Corollarie and Conclusion, to all these, the Resolution of our eminent Dort Diuines:

to wit, Doctor *Carton* late Bishop of *Chichester*; Doctor *Danvers*, now Bishop of *Salisbury*; Doctor *Goade*, Doctor *Ward*, Lady *Margaret's* Professor in *Cambridge*, & Doctor *Belshamwell* Deane of *Rochester*, which concurs with this our Position in *terminis*, condemning the contrary as erroneous and hereticall, as the English Synod of *Dort* approoved of by King *James*, Article 1. and 2. throughout. Doctor *Ward's* *Suffragium Britannorum*, London 1627. *Articulus* 1. and 2. together with the Synod it selfe, Printed in folio, Article 1. 2. *Theologorum magna Britannia Sententia*, doe at large declare. Thus hath this our present Position beene constantly maintained as the vndoubted truth and doctrine of our Church, by all the fore-quoted Authors, from the beginning of Reformation to the present Raigne of our gracious King *Charles*, not one approoved Author of our Church (to my knowledge) so much as once oppugning it. * How this Assertion hath beene iustified as the received Doctrine of our Church since his Maiesties happy Raigne: the Examination of Master *Montague's* Appeale by Reuerend Bishop *Carton*, cap. 3. 4. with the ioint Attestation of him and all our fore-named *Dort* Diuines, thereto annexed vnder all their hands, page 26. Doctor *Ward* his *Suffragium Britannorum*, & *Concio ad Clerum* London 1627. Bishop *Danvers* his *Expositio Epistolae Pauli ad Colossenses*, *Cambridge*, 1627. page 117. 118. 119. 171. 173. 390. 391. Doctor *Goade*, and Doctor *Daniel Featly*, in their *Pelagius Rodinatus* Parallel, 1. sect. 3. 5. Parallel 2. sect. cap. 2. 1. Doctor *Featly* in his 2. Parallel, London 1626. page 1. to 20. Master *Henry Burton*, in his Plea to an Appeale, page 39. to 60. and in his *Truth triumphing over Trent*. London 1629. cap. 17. Master *Tates*, in his *Ibiud Casarem*, cap. 8. 9. 10. Master *Watson* in his *Dangerous Plot Discouered*, cap. 20. Master *Francis Rous*, in his *Doctrine of King James*. page 1. to 23. And my owne Perpetuall of a Regenerate mans estate, *Edic. 2.* page 6. to 23. can * abundantly testifie since therefore this first,

* King *Charles*.

* See the Authors quoted in the 2. & 3. Thesis next ensuing, as punctuall to this purpose.

first Anti-Arminian Position hath bene alwayes thus constantly, vnanimously, and vncontrollably maintained by all those generall Martyrs, Prælates, Doctors, and approved Writers; in all the successiue Raignes of these 6. English Monarches, from the beginning of Reformation to this present, oppugning its opposite Arminian Thesis, as erroneous, and repugnant to the receiued Doctrine of our English Church, we may safely embrace it, yea establish it as the vndoubted Doctrine of the Church of England.

For the second of these Anti-Arminian Positions, touching the freeness of Gods Election, and its in-dependancy on faith, or will, or workes, or perseuurance, or endeauours, or any other condition, or prauious disposition in the persons elected: it is vndoubtedly and manifestly warranted, by the expresse words of our 13. and 17. Articles. Of the 2. Article of Lambeth: of the 14. Article of Ireland: of our Common-prayer Booke, and Homelies of the fore-cited Catechisme and Questions, figures (2) which haue all relation to it: of the Synod of Dort. Article 1. and of *Barrets* Recantation in the Latine coppie, section 6. where our 17. article is *verbatim* recited.

To these I shall adde the concurrent, plenary and copious attestation * of Master *William Tyndall* Martyr, in his Parable of the wicked Mammon, page 70. 75. 78. 80. 88. 90. in his Answer to Master *Moorers* Dialogur. p. 259. Answer to his 2. Booke, cap. 3. page 293. Answer to his 4. Booke, cap. 10. page 329. cap. 11. page 331. 332. 337. in his Pathway into the holy Scriptures, page 380. and in his Exposition on the first Epistle of *Iohn*, cap. 3. page 410. 412. cap. 4. page 416. 417. 419. Of Master *Iohn Frith* Martyr, in his Mirrour to know thy selfe, page 84. 85. in his Declaration of Baptisme, page 92. 93. Of Doctor *Barnes* a learned Martyr, in his Treatise, What the Church is, page 246. and that Free-will of her owne strength can doe nothing but sinne, page 274. 277. 278. 279. Of Master *Iohn Harrison* in his Yet a bout at the Romish Fox, Zurichke 1543. In the dayes of King

* *Edwa.* the 6. King *Henry* the VIII. * Of learned *Peter Martyr* once Professor of Diuinitie in the Vniuersitie of Oxford, Commentarie on the Romans 8. page 532. 533. 534. c. 9. page 700. to 714. in cap. 11. page 869. and *Locis Communis Classis* 3. cap. 1. sect. 11. and 16. to 27. Of famous *Martin Bucer* once Diuinitie Reader in the Vniuersitie of Cambridge, Commentarie on Romans 9. ver. 11. to 27. and on Rom. 11. 4. 5. 6. Of Master *Hugh Latimer* Martyr, Bishop of Worcester, in his Sermon on the third Sunday after Epiphanie, fol. 312. and on the Sunday called Septuagesima fol. 325. 326. 327. Of a Booke intituled the Summe of holy Scriptures, by *Stephen Garret* (as most suppose) Printed 1547. in the 2. yeere of King *Edward* the VI. cap. 6. Of *Thomas Beacon* a Diuinitie Professor, afterward a Martyr, in his *Sickmans Salue*, London 1580. page 412. 413. 414. Of learned Master *Iohn Hooper* Bishop and Martyr, in his Declaration of the 10. Commandements, Epistle to the Reader, written Nouember 5. 1549. London 1588. Of Master *Iohn Bradford* Martyr, in his Briefe Summe of the doctrine of Election and Prædestination, a punctuall Treatise to our present purpose, and in this Letter recorded by Master *Iohn Fox* in his Booke of Martyrs, page 1505. Col. 1. * Of *Iohn Carelesse*, and Master *Woodman* godly Martyrs, Master *Fox* in his Martyriologe, London 1596. page 1742. Col. 2. l. 40. 60. and page 1809. 1810. Col. 1. in the dayes of persecuting *Queene Mary*. * Of Master *Iohn Ueran*, in his Fruicfull Treatise of Prædestination, and his Apologie for the same, dedicated to *Queene Elizabeth*. Of Master *Iohn Fox* in his Martyriologe, page 1505. 1506. Of Reuerend Deane *Nowel*, in his Cathedisme on the Creed, Why we call God Father, and of the holy Catholicke Church. Of Master *Thomas Palsfryman* Treatise of heavenly Philosophy, lib. 1. cap. 7. Of Master *Robert Cawdyshe*, in The Image of Nature, and Grace, fol. 8. fol. 45. to 57. cap. 9. fol. 100. to 110. Of Master *Iames Prie* his Fanne of the Faithfull, Epistle to the Reader, and cap. 1.

* *Queene Elizabeth.*

214. Of Master Robert Hutton Summe of Divinitie, Lond. 1565. cap. Of Grace and of Predestination. Of godly Master Edward Deering Lecture 9. and 27. on the Hebrewes. Of Master John North-brooke, The poore mans Garden, cap. 1. and 18. Of Master Arthur Gurney, A fruitfull Dialogue betweene Reason and Religion, fol. 39. to 47. Of Master Anwicke his Meditations vpon Gods Monarchie, and the Devils Kingdome, cap. 6. 7. of incomparable M. Hooker Discourse of Iustification. lect 29. Of Master Anthonie Anderson, A goldly Sermon of Sure Comfort, page 23. to 27. Of Master Thomas Sparkes, his Comfortable Treatise, How a man may be assured in his owne Conscience of his Election. Of Reuerend Bishop Babington Sermon at Pauls Crosse 1590. part 1. and 3. Of profound and ready Doctor Fulke, * that Hammer of Heretickes and Champion of truth: Together with Master Thomas Carthwright Notes on Rom. 9. sect. 2. 3. 5. and on 2. Peter 1. sect. 2. Of Bartimus Andreas 1. Epist. 7. Sermon 2. on Canticles 5. page 64. 65. 66. Of learned Doctor Matthew Hutton Arch-Bishop of Yorke, *De Electione & Reprobatione* Commentatio: to whom I might adde Reuerend Doctor Whitgift Arch-Bishop of Canterbury, and all those other learned Prelates, Doctors, and graue Diuines, who composed the Articles of Lambeth, an *Barrets* Recantation, fore-cited. Of Gold Doctor Whitakers * whom no man euer saw without reverence. or heard without wonder. *Cyanea Cantin* page 2. pist Decad. 1. to 18. Of profound Master William Perkins. Of the Order and causes of Election and Reprobation, cap. 7. 50. 51. Tom. 1. page 16. 95. to 114. Exposition on the Creed, page 277. to 299. A Treatise of Predestination Tom. 2. page 606. to 641. Exposition on Iude, Tom. 3. page 516. 517. Of Master Greenham, A Treatise of Blessednesse, page 207. Of Doctor Robert Some Treatise of Predestination, and *Traictatus De Tribus Quaestionibus. Quast. 1. and 3.* Of Master John Hill Life euertlastinge, page 326. 327. 328. in the Reigne of blessed Elizabeth. King James.

our late learned Soueraigne *K. James*, Confessed at *Härrm* Court, page 43. Where his Maieslie expressly delineth his Royall Resolution of this point in these pectall termes: *Predestination and Election, depends not upon any qualities, actions, or workes of man, which be mutable, but of Gods eternall and immutable Decree and purpose: in which Resolution hee constantly continued till his death;* as his Commentary on the Lords Prayer, and the Regulation: his Declaration against *Vorstius*, his Approbation of the Synodical Resolutions, and Conclusions at Dort, and his Conference with two of our English Divines, about a month before his death, newly published by *Doctor Daniel Featly*, page 31. 32. will fully evidence. Of laborious and learned *Doctor Wilkes* Commentarie on *Röm. 8*: Controuersie, 16. 17. 18. cap. 9. Controuersie 7. 8. 10. cap. 11. Controuersie 3. *Synopsis papijs*, page 881. 904. to 908. 918. to 922. Of eminent and incomparable *Doctor Reynolds Thesis*, 4. and *Apologia Thesis*, sect. 14. to 23. of Master *Thomas Bell* in his Downefall of Poperie, London 1608. Article 3. page 61. in his Catholicke Triumphe, London 1610. cap. 9. page 244. to 448. Of learned *Doctor Robert Abbot*, late Bishop of Salisbury, *Lectura 1. De Gratia et Perseuerantia Sanctorum*, sect. 3. *De Veritate Gratia Christi*, July 8. 1615. sect. 12. to the end. *Octobris*, 15. 1615. sect. 5. 6. 7. 8. *Oratio 4. eodem Anno Octobris 29. sect. 6. Antimaduersio in Thompsoni Diatribam*, cap. 4. 5. Of Master *Thomas Rogers Analysis* on the 17. Article Proposition 5. Of *Doctor Field*, Of the Church, lib. 1. cap. 1. to 7. Of Master *Samuel Hieron* Abridgement of the Gospell in his workes, part 1. page 104. 105. The worth of the water of life, page 203. 204. The spirituall Sonship, page 370. 371. Of *Doctor John White Way* to the true Church *Digressio 41. sect. 43. 44. 45. 49. Defence of the way*, cap. 21. 25. 38. sect. 6. 10. to 16. Sermon at *Pauls Crosse*, sect. 8. Of *Doctor Francis White*, now Bishop of Norwich in his *Orthodox*, cap. 8. Of *Doctor*

Cris

Crabtree's Sermon of Predestination. Of Doctor *Aurea Corneia ad Collationem Hapientem* Artic. 1. and 2. Of Doctor *Griffith Williams* Delights of the Saints; part 1. page 68. 69. 70. 93. Of Doctor *Selater* Sermon at *Paul's Cross* 1609. An Exposition on the Thessalonians lately published, cap. 5. ver. 9. 10. page 438. to 455. on Epistle 2. cap. 1. ver. 11. page 67. cap. 2. verse 13. page 178. to 190. Of Master *Elaathan Parr* Grounds of Divinitie, Edit. 4. page 285. to 341. Of Master *Draxe*, in his *Wolds Resurrection*, page 3. 78. 110. Of Master *Samuel Crooke* Guide to Godlinesse, sect. 4. and 17. Of Master *John Doman* Summe of Divinitie lib. 2. cap. 1. and 6. Of Master *Paul Baie* Commentarie on Ephesians 1. page 71. to 150. where this point is largely handled. Of Master *Elph* and Master *Randall* in their Sermons on Romans 8. 29. 30. Of Doctor *Boyes* Whitunday Evening prayer page 940. to 944. in his works. Of Master *Robert Tarver* Soueraigne Comfort for a troubled Conscience, cap. 28. to the end of cap. 36. Of Doctor *Benefield* *De Sanctorum perseverantia*, lib. 2. cap. 18. 20. Of Master *Humfrey Sydenham*, his *Lucas* and *Eph*, preached at *Paul's Cross* 1612. part 1. Of Sir *Christopher Sybthorpe*, in his friendly Advertisement to the pretended Catholics of Ireland, cap. 7. 8. Of eminent and acute Doctor *Prideaux* Lecture *Oxonie in Comitijs*, Anno 1616. *De absoluto Decreto*. Of Master *Nathaniel Bisfield* in his Treatise of the Promises, cap. 11. 13. Exposition on the Colossians, cap. 3. ver. 12. page 74. 75. Of Master *Thomas Wilson* Exposition on Romans 9. ver. 11. 12. Of incomparable Doctor *Usher*, now Arch-Bishop of Armagh, and Primate of Ireland, his Answer to the Jesuites Challenge of Free-will, page 464. to 492. With all our famous Dort Divines, Synod of Dort Article 11. in the Raigne of famous King *James*. Of Reverend and learned Bishop *Carlow* Examination of Master *Arminius* Appeal, cap. 3. 4. Of learned Doctor *Dunne* Bishop of *Salisbury*; *Expositio Epistolae Pauli ad Colossenses*.

* See his Religion professed by the ancient Iust. p. 8. 9. accordingly.

ses, cap. 3. ven. 12. page 390. 391. Of said Doctor Ward, *Concio ad Clerum Cantabrigia*, Jan. 12. 1625. page 30. to 33. Of acute Doctor *Feary*, his 2. Parallel, page 1. to 14. and in his and Doctor *Thomas Goods* joint *Pelagius Redivivus*. Of Master *Henry Burton* Plea to an Appeal, page 49. to 71. Truth triumphing over Trent, cap. 17. Of Doctor *John Bastwick*, *Elenchus Religionis Papisticae*, cap. 8. 9. and 11. Of Master *Tate* *Ibis ad Casarem*, part 1. cap. 6. 7. 8. 10. 18. part 2. cap. 1. 2. 3. Of Master *Wotton*, A Dangerous plot discovered, cap. 19. 20. Of Master *Francis Rous*, The Doctrine of King James, page 1. to 25. Of Master *Richard Scudder* The Christians daily walke, Edit. 2. London 1628. page 431. 439. 613. 615. Master *William Pemble* in his *Fundicia gratia*, page 38. to 44. Of Master *Thomas Dineen* in his *Passillus Grex*, Oxonia. 1627. Of M. *Richard Bernard Rheanus* against Rome, p. 311. 312. Of Master *John Barlow* Exposition on the 2. Tim. 1. 9. and cap. 2. 19. 20. 21. Of Doctor *Selater* Exposition on the Epistles to the Thessalonians fore-cited. All these most Reverend, eminent and learned Martyrs, Prelates, Doctors, Divines, and Writers of our Church; in these their severall workes and ages, have punctually and copiously concurred in the unanimous defence and confirmation of this our second Anti-Arminian Conclusion, oppugning, refuting, the contrarie Arminian Position; as Pelagian, Semi-Pelagian, Popish, Arminian, erroneous, and opposite to the received Doctrine of our Church, not one authorized Author, or Orthodox Writer of our Church, so much as one dissenting from them: therefore we may undoubtedly receive it, declare it, and adjudge it, as the established, resolved, and professed Doctrine of our English Church.

The third
Anti-Armi-
an position
proved.

The third of these fore-mentioned Anti-Arminian Conclusions; touching the abidulness, immutabilitie, and impulsive or prime cause of the Decree (not of the Act or execution) of Reprobation or Non-election, is necessarily

necessarily implied and raised from our 17. Article, as
 * Doctor *Whitakers* and others have observed: it is fully * See page 8.9.
 warranted and proved by the 1. and 4. Articles of Lam-
 beth, which well expaine our 17. Article in this point, as
 learned * Doctor *Pridaue* hath observed: by the 11. * *Leſſaſa. 1. De*
 12. and 14. Articles of Ireland: by our fore-named *He- Absoluta Dece-*
melies, figures (3) by the Catechiſme of Predeſtination *ſect. 10 p. 25.*
 figures (3) by the Synod of Dort, Articles 1. 2. and by
 the expreſſe words of *Barrets Reſutation*, compoſed by
 the Vniuerſitie Heads of Cambridge, *ſect. 6.* where our
 17. Article is likewiſe quoted for to warrant it. * Our
 learned godly Martyrs in the Regiment of King *Henry the 8.*
 the VIII. have ſuffraged to this Tenent, witneſſe Maſter
William Tyndalls Parable of the Wicked Mammon, page
 80. Col. 2. Anſwere to Maſter *Moares* fourth Booke,
 cap. 10. page 329. Maſter *Iohn Frith*, A Mirrour to know
 thy ſelfe, page 84. and learned Doctor *Barnes*, That
 Freewill of her owne ſtrength can doe nothing elſe but ſin,
 page 270. 271. 274. 276. to 283. where this point is
 largely handled.

* Our learned Diuinitie Profeſſors in King *Edward*. *Edw. the 6.*
 dayes are full and copious in this point, witneſſe *Peter*
Martyr in his *Comment. in Epist. ad Romanos*, cap. 9. *Ta-*
guri 1559. page 697. 718. and *Licorum communium*
Clasſis, 3. cap. 1. ſect. 15. 28. to 31. 36. (* being Lectures * *Certe Regis*
 read in the Vniuerſitie of Oxford by King *Edward* ap- *aſſicis - a que*
 pointment, and earnestly deſired by diuers of the *Primer ſine* *hic leges, Oxony*
 for the preſſe, as himſelfe records in his *Epistle Dedicatorie*) *poſtremo eius*
 together with Maſter *Martin Bucer* in his *Commentarie* *tempore docui:*
 on the ſelfeſame Chapter, ver. 11 to 24. Whence eminent *cumq; a me non*
 Doctor *Whitakers* in his *Cygnus Cantio*, pa. 15. informes *petebatur tan-*
 vs: I hat *Peter Martyr*, and *Martin Bucer*, of honourable *gita etur, et o-*
 memorie, did profeſſe this Doctrine of absolute and irreſp- *ſum extaret, ac-*
 ſiue Repréhension, in both our famous Vniuerſities, and that *que. i.*
 our Church, which was moſt abundantly watered with the
 fountaines of theſe two eminent Diuines, in the dayes of King
Edward the VI. and alwayes hold it ſince the reſtitution of the

Gospel to her. This then was the received Doctrine of our Church in King Edwards dayes; as our 17. Article which was then composed; together with our Homelies forequoted will euince; there being no approued Writer of our Church now extant, that did oppugne it in that age: and should we begin to doubt it now? If any object that Master John Bradford in his *Summe of the Doctrine of Predestination and Reprobation*; affirms, that *our owne wilfulness, sinne, and condemning of Christ, are the cause of Reprobation*, therefore this doctrine was not then so generally received: I answer, First, that Master Bradfords explanation of himselfe in the subsequence lines will take off this objection: For he informes vs, that he *speakes only of the second cause of Reprobation* (that is of the execution, not of the Decree of Reprobation) which is *onely sinne, not of the first cause of it*, (the thing we haue now in question) *which we cannot comprehend*, it being the vnsearchable will of God, *which we should not search into, further then God doth give vs leane in his Word.* Secondly, that Master Bradford speaks this onely to silence Reprobates and damned men, aduising them to looke first vpon their owne sinnes which bring damnation and Gods hatred on them, not vpon Gods secret Decree of Reprobation, which as it doth not impose a necessitie of sining vpon men, so it neuer brings dñation on them but for sinne: M. Bradford then speaking only of the actuall execution of Reprobation, not of the Decree it selfe: of the secondary cause of it, not of the first, which is onely the vnsearchable will of God, makes wholly for our present Tenent, not against it. The selfe-same answer may be giuen to that of Bishop Hooper in his Epistle to the Christian Reader, prefixed before his Declaration of the Commandements, where he writes thus: *The cause of reliction or damnation is sinne in man, which will neither recurre the promise of the Gospel, &c.* Where *reliction*, is put, for the execution of Reprobation, or actuall damnation, (as this disiunctive or explanatorie coniunction or the cause of reliction or damnation)

nation) and this marginall note: *The cause of damnation in man; annexed to it, doe infallible demonstrate: of which every man doth readily acknowledge sinne to be the onely cause: not for the Decree of Reprobation, which hath no other primarie mooving or impulsive cause, but Gods mere will and pleasure: these writers then make wholly for vs, not against vs, if rightly vnderstood.*

This was the constant Tenent and resolution of our *Queene Elizabeth*, eminent Diuines in *Queene Elizabeths* dayes, witnesse *John Veron* his *Fruitfull Treatise of Predestination*, and the *Apologie for the same*: where it is largely proued, all obiections and cauils against it, being there fully answered: witnesse *Master John Fox* his *Martirologe*, page 1506. line 30. *Master Thomas Palfriman* *Treatise of heauenly Philosophy*, cap. 7. *Master James Price* his *Faithfull*, cap. 1. 3. 10. 11. 12. 13. 14. *Master John North-brooke* his *Poets mans Garden*, cap. 1. *Master Arthur Gurney* his *Fruitfull Dialogue betweene Reason and Religion*, fol. 38. to 42. *Master Anwicke* his *Meditations of Gods Monarchie and the Devils Kingdome*, cap. 6. 7. *Learned Doctor Fulke*, and *Master Cartwrights Answer to the Rhenish Testaments Notes on Rom. 9. sect. 2. 3. 5.* *Master Edward Deering* on the *Hebrewes*, *Lecture 9.* *Reuerend and godly Bishop Babington* *Sermon at Pauls Crosse* 1590. part. 1. and learned *Matthew Hutton* *Arch-Bishop of Yorke*, *De Electione & Reprobatione Commentarius* together with *Arch-Bishop Whitgift*, and all those learned Prelates, Doctors, and Diuines, who composed the *Affertions of Lambeth* and *Barrets Recantation*. *Iudicious and solid Doctor Whitakers*, in *Hygnes Cantio*, page 3. to 18. *Master William Perkins* his *Treatise of the Order of causes of Election and Reprobation*, cap. 7. 30. 51. *Tome. 1.* page 16. 95. 114. his *Exposition on the Creed*, p. 277. to 299. and *Treatise of Predestination*. *Tome. 2.* page 608. to 641. his *Exposition on the Epistle of Iude*, ver. 4. *Tome. 3.* page 516. 517. and *Master John Hills* *Life emerging*, lib. 5. p. 599. to 612. where this our present

Affertion is punctually maintained.

* King James.

* Of learned King James himselfe, Meditation on the Lords Prayer, and Conference at Hampton Court, page 30. 43. Of Doctor Robert Abbot late Bishop of Salisbury, and Divinity Professor in Oxford, *Oratio quarta, De Veritate gratia Christi*, October 1615. sect. 6. Of Doctor Iohn VVhites Way to the Church, Digression 41. sect. 44. 45. 49. and Defence of the way, cap. 25. sect. 10. to the end, where this point is learnedly handled. Of Doctor Francis VVhite, now Bishop of Norwich, in his Orthodox, cap. 8. paragraph, 1. 2. Of Doctor Crackenhorpe, in his Sermon of Predestination, Of Doctor VVillet in his Commentary on Romans 8. Controuersie, 16. cap. 9. Controuersie, 7. 9. 10. 11. and *Synopsis Papismi* page 881. 882. 913. 920. Of Doctor Field Of the Church-Booke 1. cap. 4. Of Doctor Ames *Coronis ad Collationem Hagiensem*, Articulus 1. and 2. Of Doctor Benefield *De Perseuerantia Sanctorum*, lib. 2. cap. 18. 20. Of Doctor Prideaux *De Absolutis Decretis Lectura* 1. Of Master Thomas VVilson Exposition on Romans cap. 9. v. 11. 12. to 27. and cap. 11. ver. 7. Of Master Thomas Rogers *Analysis* on the 17. Article, Proposition 4. and 5. Of Master Samuel Crooke in his Guide lect. 4. and 9. Of Master Elnathan Parre Grounds of Diuinitie page 211. to 309. Of Master Paule Bayne Commentarie on Ephesians 1. page 20. 118. Of Master Thomas Draxe in his Worlds Resurrection page 3. 78. Of Master Downe in his Summe of Diuinitie, Broke 2. cap. 1. page 183. to 311. Of Master Christopher Swithorpe his Friendly Admonition to the pretended Catholikes of Ireland, cap. 7. 8. where this point is excellently handled. Of Doctor Griffith *VVellams* his delights of the Saints page 7. 8. 9. 22. 23. Of Master Humphrey Sydenham in his *Iacob and Esau*, or Election and Reprobation, preached at Paule Crosse: and of our eminent Dort Diuines Synod of Dort, Article 1. and 2. in the dayes of our late King James.

* King Charles.

Of Doctor William Schaefer his Exposition vpon the first Epistle to the

the Thessalonians, cap. 5. ver. 9. 10. page 447. 448. on
Epistle 2. cap. 1. ver. 11. page 68. 69. cap. 2. ver. 13.
page 183. Of Master *Henry Scudder* in his *Christians daily*
Walke, cap. 15. sect. 3. page 432. to 438. Of Do-
ctor *John Bastwick*; *Elenchus Religionis Papisticae*, cap.
9. page 194. to 198. Of Reuerend Bishop *Carlton* Exa-
mination of Master *Montaignes* Appeale, cap. 2. 3. Of
Master *Henry Burton* his Plea to an Appeale, page 46. to
65. and his Truth triumphing over Trent, cap. 17. Of Bi-
shop *Davenant*; *Expositio in Epist. Pauli ad Coloss.* page
171. Of Master *Francis Rouse*, his *Doctrine of King*
Lamets p. 120. 20. Of Doctor *Ward* in his *Contra ad Clerum*,
page 37. 38. Of Master *John Yates* *Ibis ad Casarem*, cap.
1. 2. 7. In the Reigne of our now Soueraigne King
Charles. All these I say, doe fully suffragate to this our
third Anti-Arminian Conclusion, not one authorized or
approved writer of our Church (that euer I could meete
with) so much as once oppugning or contradicting any of
them: therefore wee may embrace it, as the vndoubted
truth and doctrine of our Church. Hee that desires to see
more of this point; let him reflect vpon all the Bookes and
Authors fore-quoted in the first and second precedent Po-
sitions, which will plentifully instruct and satisfie him in it.

For the fourth of the recited Anti-Arminian dogmati-
call Propositions, against Vniuersall and sufficient grace;
or in plaine tearmes, against naturall Free-will it selfe (for
this preuented grace in truth and substance, is no other: *supra*
gratia is proper and peculiar vnto some, and naturall onely alike
indifferently or common vnto all men as the vniuersall grace is)
It is directly iustified and backed by our 9. 10. 13. & 17.
Articles, by the expresse words of the 7. 8. and 9. Arti-
cles of Lambeth, by the 14. 25. 26. and 32. Articles of
Ireland: by our Common Prayer Booke passages here re-
cited p. 12. 19. 10. Position 2. which are full and pun-
small to this purpose, by our fore-registered Homelies
and Catechismes figures (40) By the Synod of Dort Ar-
ticle 3. 4. Adde wee to these Master *William Tyndal*

The 4th. An-
ti-Arminian
Conclusion
ratified.

Peter Martyr
Comment in Ro.
11. p. 963. &
c. 5. p. 131.

a Rom. 11. 5.
7. c. 9. 11. 13

17. 21. 23. 37
29. Mat. 11. 23

15. 16. Deut.
10. 15. c. 26.

18. Psal. 147.
19. 10.

b Quicquid
natura tradit,
& equale est
omnibus, & sta-
tum, incertum
est & inaequale
quicquid ars
tradit, ex aequo
venit quod na-
tura distribuit.
Seneca. Epist.

Pro-111.

Prologue on Numbers page 16. Prologue on the Romans, p. 41. Parable of the wicked *Manmon*, page 65. 70. 74. 90. The Obedience of a Christian man, page 162. An Answer to Master *Moore* third Booke, page 306. Answer to his fourth Booke, cap. 2. page 321. cap. 10. page 328. 329. 337. A Pathway into the holy Scriptures page 380. 381. 382. 384. Exposition on the first Epistle of *Iohn*, cap. 2. page 401. cap. 4. page 416. 417. Master *Iohn Prieb*, A Mirror to know thy selfe, page 83. 84. 45. Doct^r & *Barnes*, That Free-will of her owne strength can doe nothing but sinne, page 266. to 280. Master *Iohn Harrison*, Yet a cause at the Romish Fox, fol. 61. 62. * *Edward 6.* 63. In King *Henry the VIII.* his Raigne * *Stephen Garret*, The summe of the Scripture, cap. 7. Printed 1547. *Peter Martyr*, *Loci Communes*, *Classis* 3. cap. 1. lect. 29. 38. to 48. *Commentarius in Romanos*, 5. p. 323. 328. 329. 330. in cap. 9. page 720. to 730. in cap. 11. page 797. 965. 966. *Martin Bucer*, *Commentarie vpon Iohn* 5. ver. 44. On Rom. 5. the latter end of the Chapter, and on Rom. 9. Master *Hugh Latimer* Bishop of Worcester, Sermon 3. on the Lords Prayer, fol. 134. b. Master *Iohn Bradford* Treatise of Election and Free-will: Bishop *Hooper* a Martyr, Epistle to the Reader before his Declaration of the tenne Commandements, which place makes wholly for vs if tightly vnderstood. Master *Beacon* his sicke mans salue, page 190. Master *Richard Canadysh* his Image of Nature and Grace, cap. 1. 5. 8. 10. where this point is largely handled. Master *Nowels* Catechisme on the *Credo*, part 1. Master *Iohn Veron* his Fruitfull Treatise of Predestination, fol. 66. to 85. 110. 111. 112. his Apologie for the same, fol. 25. to the end. Master *Thomas Palsfryman* Treatise of heavenly Philolophie, cap. 7. 8. Master *James Price* his Fanne of the Faithfull, Epistle to the Reader, and cap. 1. 3. Master *Edward Diering* on the Hebrewes Lecture 10. 14. Master *Robert Hutton* his Summe of Diuinitie, of Free-will. Master *Iohn Noris-brooke* his Poore mans Garden, cap. 14. 5. 6. Doctor *Sparkes* against *Albino*

Albines, cap. 17. page 165. and his Comfortable Treatise for a troubled Conscience the 4. first leaues. *Bartimæus Andreas* Sermon 2. on the Canticles, page 64. to 70. Master *John Daniel* his Excellent comfort to all Christians, cap. 2. 3. 4. 5. 7. Master *John Annicke* his Meditations vpon Gods Monarchie, and the Devils Kingdome, cap. 6. 7. 10. 11. Master *Arthur Gurney* his fruitfull Dialogue betweene Reason and Religion, fol. 13. to 45. Learned Doctor *William Whitakers*, *Adversus Vniuersalis Gentis assertores prelatio habita*, February 27. Anno Domini 1594. coram honoratissimis Comitibus Essexæ, Salopiensi, Rutlandensi: illustrissimis Baronibus DD. Adonizy, Burrowes, Compton, Sheffield, Ricke: ornatissimis Equitibus Guil. Bower, Carolus Candish, Robertus Sydney, Georgio Saul, & multis generosis, on 2. Tim. 2. 4. *Harmonics per Thyssum* 1613. Reuerend Bishop *Babingtons* Sermon at *Pauls Crosse* 1591. on *Iohn* 6. 37. part 1. Doctor *Fulke* and Master *Cartwright*, Answer to the Rhemish Testament, Notes on 1. Tim. 2. sect. 3. on Rom. 7. sect. 7. 8. on Rom. 9. sect. 3. 7. and sundrie other places: Doctor *Fulkes* Defence of the English Translations against *Martin*, cap. 10. *Mathew Hutton* Arch-Bishop of *York*, *De Electione & Repræbatione Commentatio*. Doctor *Seme Trallatus de Tribus Quæstionibus*, Quæst. 1. 2. Master *Greenham* his 14. Sermon page 355. *Godly Instructions*, cap. 50. sect. 16. page 757. Master *William Burton* his *Dauids* Evidence Sermon 4. on *Psal.* 4. 12. London 1596. page 83. to 88. Master *Iohn Smith* his Doctrine of generall prayer for all men. Master *William Perkins* Of the Order of causes of saluation and damnation, cap. 54. Tom. 1. page 107. 112. An Exposition on the *Credo*, page 193. to 199. Of Gods Free grace, and mans Free-will, page 728. to 743. *Babylon* the present Church of *Rome*, point 1. page 558. to 561. Commentarie on *Galathians* 3. Tom. 2. page 249. 250. esp. 5. page 337. 338. A Treatise of Predestination, page 611. to 642. Exposition of *Christs* Sermon on the Mount, Tom. 3. page 117. 118.

*King James.

187. 219. 230. 242. 243. Commentarie on Hebr. 11. Tom. 2. 3. page 165. 166. Exposition on the Revelation, c. 2. ver. 7. page 280. 281. on cap. 3. ver. 4. page 323. 334. where this point is fully and excellently discussed. Doctor John Hull Life everlasting, Booke 4. Quæst. 4. 5. page 348. 349. 350. In the Reign of Queene Elizabeth. Doctor Reynolds *Apologeth Theſium*, lect. 12. to 23. Doctor Andrew Willet in his Excellent Treatise *De gratia Univerſali*, where this point is purposely debated: in his *Synopſis paſſim* page 881. to 918. Commentary on Rom. 5. Quæſt. 38. 39. and Controverſie 23. Maſter Francis Triggs his true Catholicke, cap. 1. page 27. to 44. Doctor Abbot Biſhop of Salisbry in his ſeverall Lectures *De veritate gratia Chriſti*, againſt Arminius and his followers, read in the Divinitie Schooles of Oxford, while hee was there *Regius Profeſſor*. London 1618. page 25. to 82. Maſter Thomas Rogers *Analysis* on Article 10. Proposition 1. 2. 3. Maſter Samuel Heins Abridgement of the Goſpell page 157. 158. Maſter Stocke, The Doctrine and uſe of Repentance, page 169. to 171. Maſter Paul Baynes Commentary on Ephel. 1. page 352. to 380. Doctor John Whites Way to the Church, *Digeſſio* 42. 43. Defence of his way, cap. 25. lect. 10. 15. 16. 17. Sermon at Pauls Crosse, ſection 8. Doctor Francis White Biſhop of Norwich in his *Orthodox*, cap. 9. page 106. 107. 108. Doctor Field of the Church, Booke 1. cap. 4. Doctor Ames *Coronis ad Collationem Hagienſem* Article 2. 3. Doctor Crakenhorpe in his Sermon of Predeſtination. Doctor Donne Biſhop of Peterburrow in his Sermon againſt Univerſall grace, on 1. Tim. 2. 4. where he confutes Huberus. Doctor Prideaux *Lectura* 3 & 4. *De gratia Univerſali*. Doctor Beneſield *De Sanctorum Perſeverantia*, cap. 18. 20. Doctor Grifſith Williams, his Delights of the Saints page 30. to 42. Maſter Elian, on Colofſians 1. Edit. 2. p. 87. 88. & on Ro. 8. v. 30. M. Samuel Crooke, his Guide, lect. 8. 9. 10. 12. 18. 19. Doctor Thomas Taylor, on the 32. Plaine, Epistle to the Reader. M. Elizaſhew

Parre

Pierre Grounds of Divinity, page 240. 241. Master *Thomas Wilson*, on Rom. 3. ver. 10. on cap. 5. ver. 15. 16. 17. on cap. 8. ver. 33. on cap. 9. ver. 16. Master *Thomas Druce*, in his *Worlds Resurrection*, page 110. 111. Master *Smyth*, in his Sermon against *Universal grace*. Master *Humphrey Sydenham* his *Jacob and Esau*, part 1. 2. 3. Doctor *Boyes* his *Possills* 4. Sunday after Easter, page 319. to 320. on *Sabbath*. *Market Day*, page 685. 686. Master *Jabu Dinnamus* Summe of Divinitie, hb. 1. cap. 17. lib. 2. cap. 1. 2. 3. Sir *Christopher Sybichorpe*, his *Friendly Advertisment*, &c. cap. 7. 8. together with all our *Dort Divines*, Article 2. 3. 4. of that Synod, in the *Raigne of King James*. * *D. Davenant* Bishop of *Salisbury* * *King Charles*. his *Expositio ad Epist. Coloss.* cap. 1. ver. 5. page 45. verse 12. page 78. 80. ver. 27. page 171. 172. 173. cap. 2. ver. 3. page 266. 267. Bishop *Carltons* Examination of Master *Montagues* Appeale, cap. 2. 3. 4. Doctor *Goode* his *Pelagius Redivivus*. Doctor *Wards*, his *Concis ad Clericum*. Doctor *Fenthy* his 2. *Patallel*, page 14. to 20. Learned Bishop *Usher* his Answer to the *Jesuites Challenge*, page 464. to 492. Of the Religion professed by the ancient *Irish*, page 7. 8. Master *Richard Bernard*, his *Rheemes* against *Rome*, Proposition 29. page 247. 248. Master *Francis Rouse*, his *Doctrine of King James*, page 25. to 39. Doctor *Sclaters* Exposition on the first of the *Thessalonians* page 300. 301. 438. to 455. on *Epistle* 2. cap. 1. ver. 3. page 5. 6. ver. 10. page 53. 54. cap. 2. ver. 13. page 180. to 191. Master *Anthony Woottons* Defence of Master *Perkins*, cap. of *free-will*; and A *Dangerous plot* discovered, &c. cap. 7. 8. 30. Master *Vicars*, in his *Pasillus Grex*. Master *Toussain* in his *lib. ad Casarem*, part. 2. cap. 7. page 157. &c. Master *William Pembles*, in his *Vindicta Gravis*, page 54. to 112. where this point is largely and excellently discussed. Master *Henry Buxton* his *Plea* to an *Appeale*, page 65. to 90. and *Truth triumphing over* *Trent*, cap. 17. to which I might add all those learned Authors of our Church, who have copiously discussed

the point of Free-will, with all the Authors in the three former Positions, and my owne Perpetuallie of a Regenerate mans estate, page 9. to 38. All these, I say, doe fully testifie, that there is no such Free-will, or vniuersall and sufficient grace deriued vnto all men, by which they may repent, belicue, and be saued if they will themselves.

Now because this vniuersall Grace, or Free-will in man, is the onely center vpon which the whole fabrick of Arminianisme is erected; by the vndermining of which alone, the whole superstruction, both of Pelagianisme, Popery, Arminianisme, and Libertinisme, are vterly subuersted, I will briefly oppugne it with these seuerall atheisticall, blasphemous, absurd, and dangerous consequences, which will necessarily result and issue from it; and those conditionall and secondary Decrees of Prædestination which are built vpon it.

I First, it ouerturnes the euerlasting and irreuerfible Decrees of Election and Reprobation: for if euery man may beleue, repent, and be saued if he will himselfe, then it inuitably followes, that there is no æternall nor immutable Decree of Prædestination either way: whence our Arminians to support this rotten Idoll of Free-will, are forced to maintaine a conditionall, mutable, generall, and confused Decree of Prædestination onely; which in truth is no Decree: not absolute, immutable, and particular:

by which they vterly abolish the whole Decree, and Doctrine of Prædestination; and then make the consequence: If no Prædestination, ^a no vocation, no iustification, no faith, no saluation; Prædestination being the originall foundation of all these, and the maine foundation both of grace and glory, as the Scriptures, and all Writers teach vs.

14. Secondly, it makes the fickle, wavering, and vnconstant will of man, the very basis and ground-work of all Gods immutable, and æternall Decrees concerning man: where as God onely ^b works and orders all things; (as the Scriptures certifie vs) according to the counsell of his owne will, not according to the bent and inclination

^a See Rom. 8.

29. 30. c. 11. 5.

6. 7. Eph. 1. 3.

to 13. 2. Tim.

1. 9. c. 2. 19.

1. Thes. 5. 9.

2. Thes. 2. 13.

14.

^b Eph 1. 9. 11.

inclination of our wills : by which it subordinates God to man , and subiects his æternall purposes and vñ- alterable Decrees , to sundry mutabilitie , to his disho- nour and our great discomfort.

Thirdly , it makes man an independent creature , and exempts him wholly from the disposing and over- ruling providence of his great Creator : it makes the great con- trowler of the world, a bare spectator, not an orderer or disposer of humane actions : it causeth God with all his counsels and designes , to dauce attendance vpon the will of man, not man to depend vpon the soueraigne will and pleasure of his God, (for ^c whose onely will and pleasure he was at first created,) as if God were made for man, not man for God.

3
c Rom. 11. 36.
Col. 1. 16.
Reu. 4. 11.
Pro. 16 4.

Fourthly , it constitutes an absolute and independent being and will in man , præxistent to the æternall will of God , not onely in nature, but in time : For if Gods fore- sight and euerlasting Decrees , haue their resolute from the will of man , as the sampler hath from the copy , the picture from the body , the structure from the plan- forme, or me is after- determinations , from antecedent euent , as our Arminians teach vs : then mans will must not onely necessitate , and in some sort prædetermine the most free and absolute purposes of God, (which by this meanes take their rise and being from the creature , as if God were in- sufficient , not all- compleate , and absolute in himselfe :) but it must likewise haue a selfe- dependance or præxi- stence to them, both in time and nature : which were no- thing else, but to deifie the will of man , in giuing it an æter- nall being , both in and from it selfe , exempted from any antecedent or fore- ordaining will of God.

3

Fifthly , it dethrones and pulls God out of heaven , in depriving him, not onely of his all- disposing providence in ouer- swaying and controlling the very wills and workes of men : but likewise of his absolute soueraignty and power ouer all his creatures ⁵ to dispose of them at his owne free- will. Had man a freedom or vniuersall grace implanted

3
2 Job. 9. 5. to
13. Psal. 115.
3. Psal. 135. 6.
Dan. 2. 21. c.
4. 25. 35. c. 5.
21. 27. Pro. 23
1. Ionah 1. 14.
Isay 46. 10.

in Reu. 4. 11.

in him, to convert, to save, or to damne himselfe at his pleasure: Gods absolute supremacy over him, this libertie to save, or not to save him: would then be quite abolished: then men might save themselves when God would damne them, yea, damne themselves when God would save them: an atheisticall and blasphemous consequent, which defeats Gods power and supremacy in the ordering and disposall of his creatures, both at once.

Sixty, it spoiles the Lord of the very glory, praise, and freedom of his grace, for if euery man may thus conuert and saue himselfe; those onely being saued, who take care to saue themselues, by a generall strength and common grace deuied equally vpon all men; what praise, what loue, or thanks is due to God, for any speciall fauour? man then must ^h*thank himselfe*, not God, who doth no further saue him then he saues himselfe.

b Haback 1.16

Mal. i. Pfa.

44.3.16.03.5

7

i Dec. 7. 66.

14.1.5.18.15.

Pfah. 1. 5. 4.

PG-1 7.19.19

1. Sam 7.8.59

19.1.Chr.17.

31. 32. 33.

After 6.c.c.7

8.0 May 12 11

C. 24.40-41.

Re 9 11.50 28.

6.11.4.59 12.

68-18-19-19

Lehn 6.17. c.

10-4-1918.

16-17-6-17-6

so 1.2. Eph. 1.

2-10-1-1-1-1

Thyself - I -

1.2. **THEOREM 1.1.**

2-5. Del. ex. 111.

ORIGIN: CAN. 2

3-10-1953

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1

Seuenthy, it quite destroyes and vterly abolisheeth
the very effeſſe and nature of the grace of God; and thus
in these respects : First, in that it communicates it in a like
indifferency vnto all men, when as *a grace is such a speciall
fauour as is peculiar to some few*: hence Election, Vocation,
Adoption, Iustificatiō, Sanctification; Loue, Faith,
Hope, Repentance, Confection; hence worldly honors,
fauiours, and preferments, are titled grace, because they are
conferred vpon few, not call promiscuously vpon all: Se-
condly; in that it makes grace, yea, heaven and saluation,
a meere purchase of our owne, not an absolute free gift of
God, without any relation to, or dependencie vpon our iusticy
and *some grace as all*. Thirdly, it makes it subordinate and
subsistent to our wills, which are wholly subject to les
Scep-er; & so accounts it for a flauie, where as it is, *a Lord
& King, and Monarch for to sway our bidns*. Fourthly, in
confirming the taking of teaching of lets time and lab-
ors of our owne, when as it is *overabundant and more
than enough*, and should aid us in all world and *to abide in
it*. Tim. vi. 19. Eph. i. 7. Rom. viii. 12. Eph. i. 9. Titus
i. 2. Mat. 6. 10. Rom. 8. 31. Col. 3. 15. Secomy Perpetuity p. 203. p. 204.
2s 1. 6. 7. 8.

is *liberty*. Fifthly, in subjecting it to alterations and changes at our pleasure, where as it is *immuable, and immovable in it self*. See my Perpetuity.

Eightly, it suspends the efficacy, fruite and application of Christs death, the power of Gods ordinances, the graces, and working of his Spirit, (and so our whole salvation) on our selues alone, and so giues vs a power to equate, or make them efficacious to vs, at our pleasures: which ouerthrowes the whole frame and order of the Scriptures, which ascribe and yeeld vp *all to God*, leaving nothing in, or to our selues.

Ninthly, it falsifies and ouerthrowes the whole contents and series of the Scripture, which infortnes vs: that we are wholly *dead in sinnes and trespasses*, and so *unable for to moue or helpe our selues*, unless God quicken vs by his grace: that without Christs speciall assistance we are, *we can doe nothing*: that *God must worke in vs both the will and the deed of his good pleasure*: that he *must worke all our workes both in vs and for vs*: that *all our sufficiency proceeds from him*: that *we cannot come vnto Christ, except his Father who hath sent him draw vs*: that he *only makes vs to differ from others*: that by *his graces only we are what we are*: and that *all our hearts & wayes are in his hands to turne them which way he will*: and *thousand such like places to this purpose*.

Tenthly, it puts all mankind into as good (if not a better) estate and condition since the fall, as *Adam had before it*: since *Adam only had a possibilitie giuen vnto him, (if he pleased) not to sinne or fall, vntill he pleased*, and wee (if this priue truth) haue all a possibilitie or power giuen vs, to be saved, not damned, if wee will our selues: and then what great, what real difference between *Adams first estate* & our *now*: and if no difference what harme, what losse by *Adams fall*?

Eleventhly, it makes both faith, repentance, vocation, adoption, election, iustification, glorification, and all other graces, within the compass and limits of our owne

Mat. 10. 8. c. free power, and so not the *mere donations* or *free gifts* of
 13. 11. Act. 5. God, or *issues of his Spirit*, as the Scriptures stile them.
 31. Ro. 5. 15.

Twelfthly, it frustrates all our prayers and thanksgiv-
 15. 17. c. n. 19. ings, and makes them merely nugatory: for *in vaine*
 1. Cor. 12. 8. 9 *doe we implore that from another, which issues from our*
 10. Eph. 1. 8. c. *selues*: in vaine doe we giue thanks vnto another, for that
 3. 8. c. 4. 7. we haue receiued from our selues alone, without his special
 1am. 1. 17. 1. fauor or assistance. If then conuersion, faith, repentance,
 1 Pet. 3. 10. and saluation, are at our our owne deuotion or command,
 1 Gal. 3. 12. 13 our thanks, our prayers for them are but vaine.
 Rom. 8. 23.

Thirteenthly, it giues men cause, *to boast and glory in*
 1 Frustra sent- *themselues alone*, (which ouerthrowes *the end and free-*
 per oramus, sin *doms of Gods grace*;) and not to giue the *praise, and glory* of
 nostra arbitrio *their whole conuersion, and saluation vnto God, to whom alone*
 est facere, quod *it doth belong.*
 volumus Heir.

Fourteenthly, it opens an irreparable gappe, to fun-
 1 Aduers. Pela- *dry inevitable inconueniences*: First, to all licentiousnesse
 gianos. 1. 2. c. and prophanesse whatsoeuer: since men (as most pro-
 6. 3. Sec. An- *phane ones lay this for their ground,*) may repent and be
 gius De Bonis *saued after all their wickednesse, both if, and when they*
 Persu. 6. 2, 3. *will*: Secondly, to all desperate achievements and auda-
 13 *cious villanies whatsoeuer*: hee that hath yet no truth of
 g Rom. 3. 27. *grace within him, to restraints him from forecasting sinne,*
 Eph. 2. 9. *will quickly runne into any desperate attempt, or action*
 b Psal. 115. 1. *whatsoeuer, vpon this false presumption; that hee may*
 Rom. 2. 19. *presently of himselfe repent, and so be saued after all his*
 Eph. 1. 5. 11. *sinnes*: Thirdly, to procastinate repentance to the last
 14 Phil. 1. 11. *and wholly to neglect the meanes of grace, and all true*
 14 *Christian duties for the present. What is the chiefe and pri-*

marie ground of the common neglect of meanes & workes
 of grace, of most mens delaying amendment to their lat-
 ter ends, but only this unhappy delusion: that they may
 vndoubtedly be saued, repent, conuert, and be saued when
 they will themselues: hee therefore that maintains this
 Doctrine of Free-will, or vniuersall and sufficient grace,
 lets loose the reins to all prophanesse, wickednesse, secu-
 21 *laritie, and licentiousnesse, that the hearts of men can harbor.*

Fifteenthly,

Fifteenthly, it placeth all men in an equall ballance and suitable condition: it makes the Pagan and the Christian; the godly and vngodly; the Elect and Reprobate, all alike, since all of them may be equally saved, equally damned if they will: Now what can be more derogatory to Gods especiall and peculiar loue; more discomfortable vnto all good Christians; more aduantageous vnto Satan; more gratefull vnto all licentious persons; or more pernicious to mankind it selfe; then thus to plucke vp all the stakes and bounds of Gods æternall, fore-limiting, and irremouable Decrees? to throw downe all the hedges and *enclosures* of his more speciall loue? to lay them common vnto all without distinction? and so to place the saluation, estates, and spirituall conditions of all men in an equi- page, which God himselfe and all Diuines, haue ranked into *different orders*.

Sixteenthly, it not onely takes away repentance and saluation it selfe; but euen the very possibility and hopes of all repentance and saluation, from the sonnes of men. For if our conuersion saluation, grace, and glorie, are thus suspended on our most impotent, depraued, ynconstant, and perfidious wills, what man can once be saved? If it were past the power of our father *Adam* in his first and purest state, to keepe himselfe from falling, or his soule from ruline, though hee had a power not to sinne: needes then must it be impossible for any of the weake depraued progenie of *Adam* (who haue a *necessitie of sinning* since *his fall*) by any generall grace or power of their owne, to raise, conuert, to keepe, or save themselves from endlesse condemnation, into which they could not chuse but fall had they no supporter but themselves. Were our graces; portions, saluation, and inheritances in the tutelage or wardship of our wills alone, what flesh, what person could be saved? He then that thinkes himselfe secure in his owne possession, let him embrace this Free-will Doctrine, and so perishe with it: but let all who would be *sure of their owne saluation* (as it is only, *always sure* in

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Gods custodie) quite renounce it , since the vndoubted shipwracke and damnation of mankind , is the vneuitable consequence , the onely benefit that attends it.

Seuenteenthly, it ineuitably deprivies all Infants of saluation, who want both knowledge to discern, and will for to desire it, because they know not what it means.

Eighteenthly, it remiues the old Pelagian Tenent, *that a man may liue, and keepe himselfe without sin* : For if men haue such an abilitie of will, or grace , as to conuert or change their hearts, whiles they are held captiues vnder sinne and Satrans bondage, which is the greater : *much more* being thus rescued from the power of sinne , may they keepe themselves vnsported from it ; which is in truth the lesser if men may master sinne in its greatest strength, much more may they totally suppress it being wounded.

Nineteenthly, it makes grace more ample then the Decree of Gods Election, or the inward, or outward meanes of grace : God hath not actually Decreed to saue or call all men alike ; neither hath he tendered, or purposed to offer effectuell or soule-sauing meanes of grace to all men : *Thus Scripture*, this experience witnesseth ; and if it were not so, I see no reason but all men should be saued, all conuerted, since *Gods Decrees are true* ; and neuer fall to ground for want of execution : Either therefore wee must admit an vniuersall Election of all men vnto life, (a dreame, an heresie long since exploded by all reformed Churches) or disclaime this strange Chymera of vniuersall grace, a monster in Diuinitie : else we must make grace more ample then Gods Decree of grace, and so the *effect* more general then its cause, which were a grosse absurditie.

Twentiethly, it makes vniuersall or sufficient grace, which is no true sauing grace, the generatrix or parent of speciall, sauing, and effectuell grace, which differs toto genere from it ; as an vnaturall and strange production, as

gather grapes of thornes, or figges of thistles : *Such as the mother is, such is the daughter*, such as the cause is, such is the effect ; *such as the tree is, such is the fruit* ; that

17
18
o See Hieron
& Orosius con-
tra Pelagianos.
August. De Ro-
no perseveran-
tie. cap. 2. and
throughout
his 7. Tom.
part 2.
p See Ro. 5. 8.
9. 10 c. 8. 12.
while this
argument
on is vied.

19
q 1. Sam. 1. 25
Prou. 16. 4.
Mat. 4. 1. I say
6. 9. 10. Mat.
13. 11. to 18.
c. 7. 13. 14 c.
30. 16. Luke
16. 23. 24.
Acti 14. 16.
Ro. 9. 11. to
30. c. 11. 1. to
11. Iohn 17.
11. Iude 4.
r Ilay 14. 24.
17. Num. 13.
19. 10. Plal.
33. Ro. 9. 11.
1. Tim. 2. 19.
20
i Effectus non est
causa
a Mat. 7. 16
b Ecce 16. 14.
c Mat. 7. 17. 18.

which is borne of the flesh is flesh, and that only is spirit which d lohn 3. 6.
is borne of the spirit : Either then this vniuersall grace is sa- e Non creatus is
uing grace, (which cannot be, for then all men should bee idem per idem,
saued by it, yea, grace it selfe, against all rules of reason, & esse simul &
should be the cause and author of it selfe,) or else it cannot fieri, nihil est
be the author or procurer of true sauing grace which so ergo sua ipsius
farre differs from it both in kind, and eminency. causa. C. I. mē
 Alexandri-
 nus. Sermon

Furthermore, it baptizeth mans naturall freedome with the name of grace: For what else is vniuersall grace, but the the very naturall abilities of mans will: If it be grace in truth as well as in name, how then is it deriued vnto all men in the same Geometricall p[ro]portion or degree; when as all other graces are peculiat vnto some, and vniually distributed vnto most that haue them? There is noe text in Scripture, not a Pelagian or Arminian now in nature, that can shew me either warrant or example of any one fauouring or common grace, that was ever yet in the same equality conferred vpon all men; and shall wee begin to forge such graces now? But to passe on further, and to search into the very depth and bottome of this pretended grace, I would demand of any Arminian this one *Quere*, Whether this vniuersall sufficient grace, (which I take to be nothing else, but a power or facultie in the will to regenerate and transforme the soule, or to embrace Christ Iesus, and apply his merits when the Gospell offers them) be a native and inherent faculty of the will? or onely an aduentitious, acquisite, or infused quality; not borne, nor produced with it? If the former onely; it is verily then no grace but nature: if the latter, then it must either bee an acquisite, deriuatiue, or an infused quality. If acquisite either by art, or industrie of our owne; then it can be neither vniuersall, nor sufficient, it being proportionably, originally in none; acquisitely in few, since few men seeke it, fewer purchase it: If deriuatiue: not from our Parents, nor from *Adam*; for then it were not grace, but nature: not from Christ or from his Spirit, for they deriue *grace onely to their liuing and beleauing members*; not generallly vnto

e Non contingit
idem per idem,
& esse simul &
fieri, nihil est
ergo sua ipsius
causa. Clemens
Alexandri-
nus. Strom.
lib. 7. p. 161.

7 Iohⁿ 15. 4. 6
c 17. 2. c. 6. 13
57, 58, c. 11-
15, c. 14. 19.
Ro. 6. 8. Gal.
2, 3, c. 5, 15.
1. Pet. 2, 4, 5. 1
Iohⁿ 7. 11. 12.
13. *De spiritu
christi non vi-
uimus corpus
christi, quod est
ecclesia.* Au-
gust. Tract.
26. in Iohⁿ.
et Epist. 50.

all: & that by meanes, which are neither comon nor effect-
uall vnto all: not immediatly: If by infusion only without
meates, I pray what Scripture proues it? if any, then shew it;
if none, let none beleue it; But if it be thus generally infu-
sed, then tell me how or when: whether with the soule, or
after it? whether in the embrio, infancy, child-hood, youth,
or riper age of men? If with it, then certainly as a nature
facultie conioyned with the soule, vndistinct from that
whereby it wills all common ciuill things: and so a natu-
rall power, not a grace: If after it, I dare presume no
prying Arminian can tell me, how, or when. If in riper
yeeres, in youth, or in child-hood onely: then infants want
it who depart this life, and so it is not vniuersall: If in the
very wombe or infancy of all men, then God bestowes it
when and where it is but vfelesse, and so doth things in
vaine: since infants (especially those that dye before dis-
cretion) cannot tell how to act it, or to imbrace saluation
by it: If in neither of all these seasons, then not at all, and
so there is no such grace; all which being laid together,
will evidently discouer this Pelagian, Popish, and Armi-
nian grace, to be in truth meere nature, and so vnable of it
selfe to change mens hearts, to engender sauing grace, or
purchase, or imbrace saluation, as our Arminians, Papists,
and Pelagians dreame.

22 Againē, It giues a possibility to all Infidels and
Pagans, who neuer heard of Christ, to be effectually saued
without Christ Iesus, or those meanes of grace which lead
and bring men to him. For if Heathens who want the
knowledge of Christ and the Scriptures through their in-
uisible ignorance, which they could not remedy, may yet
be saued if they will themselues: then it must needes bee
without the helpe or assistance of the Gospell, without
Faith, without Christ himselfe, for these they had not, these
they could not haue, and then Christ is dead in vaine, yea
Faith and Scriptres are meere superfluous trifles, since
men may well be saued though they want them: a most
atheisticall and blasphemous consequence.

Moreouer,

Moreover, It fathames the very bottomlesse depths,
it enucleates the inextricable, abstruse, and incompre-
hensible mysteries of Gods æternall Decrees, which put
St. Paul vnto his ^a *Non-plus*, and strucke him with such
an amazing admiration, as forced him to cry out: ^b *O the*
depth of the riches, both of the wisdom and knowledge of
God: how vnsearchable are his iudgements, and his wayes
past finding out. It renders an apparent cause besides the
absolute and disposing will of God, why one man is
predestinated to saluation, not another: and so vnuales
and nullifies the sublimest, the supremest mystery of Diui-
nity which all ages haue hitherto adored with highest, tacite
and dreadfull admiration, since no man can too curiously
diue into it, without the hazard of a fatall precipice.

Lastly, it would make the most of all our Ar-
minian sticklers, (who are generally the very proudest,
the sloathfullest, the most ambitious, enuious, lasciuious,
voluptuous and prophaneft of our Clergie, making
no conscience for to feed their flocks, with which they
are seldome resident, but when some tithes or games
come in) exceeding obstinate and gracelesse sinners: For
if they haue this power to conuert, repent, and leaue their
sinnes (as they pretend they haue:) why are their actions
and their liues so vicious? *Is it for want of power to re-*
forme? that contradicts their Doctrine, and traps them in a
lye: *Is it for want of will alone,* (as certainly it must be, if
their position proue but true?) this makes them desperate, and
contemptuous sinners, yea, open rebels against God, vn-
willing to take his word or name within their lips, in that they
haue to be reformed when they haue strength and power to
reforme themselves: either therefore let them now reforme
their liues, or proclaime themselves professed rebels to
their God, or else renounce this Free-will Error, which
will inevitable make them such.

Verponde mihi, vbi, in nola carere peccator frui, quare luxta conscientiam sua non implet quod
desiderat? In audis non hic, conuictorem te preceptorum Dei esse demonstrat. Si contem-
p-
tueris, peccatoris, & peccati dicit Deus, quare in meritis iustitiae tuas &c. Hieron. Ad
uers. Pelag. Ad Cresiphontem. cap. 4.

23
a Ro 9.19.to
26.
b Rem.11.33.
O altitudo Pe-
trus negat, La-
tro credit! O in-
uitudo! Quarta
rationem? ego
expansam al-
titudinem: Tu
ratiocinare, ego
mirer: Tu
disputa, ego cre-
dam. Aticulti-
ne video, ad pro-
funditatem non
peruenio. Paa' in
dicie inscruta-
bilis sunt iudi-
cia eius, & tu
scrutari vixisti?
Hic dicis, in-
uestigabiles sunt
viae eius, & tu
inuestigare ve-
nisti? si inscru-
tabilia scrutari,
& inuestigabilia
colligare veni-
sti, crede, iam
peristi. August
De Verbis A.
post. Ser. 20.
Vid. lb.
Et tu ipse qui
professus es
Desquam in
hominibus iusti-
tiam iustitiam, &
percatorem te
esse confiteris.

m Ad. 13. 16.

Pla. 147. 19. 20

n Potest, inquit,

esse sine peccato,

potest esse per-

fectus si volu-

erit: qui enim

Christianorum

non vult esse si-

ne peccato? aut

quis perfectione

accusat, si suffi-

ciat ei velle; &

statim sequitur

posse, si velle

processerit?

Nullusq; Chris-

tianorum est, qui

molit esse sine

peccato: omnes

ergo sine pecca-

to erunt quia

utiq; omnes con-

cupiunt esse sine

peccato. Heir. 6.

Advers. Pela-

gianor. Ad

Cresc. bontem.

cap. 4. lxx

* Luk. 13. 14.

* Natura enim

suscipit magis

et minus.

* Idem quoque in-

semper facit.

dem. Kocher.

Syst. Log.

lib. 1. c. 14. p.

224. monit. 1.

To Winde vp all in brieft, if there be such a freedome of will, or sufficiency of grace imparted vnto all men, whereby they may bee saued if they will, why then were not the meanes of grace and saluation from the very Creation to this present, ^m *alike imparted vnto all*, without which it was impossible for them to be saued? yea, why then are not all, or most men saued? Is it because they will not; or because they cannot saue, conuert, or helpe themselves? If the latter of these two, you then yeeld vp the cause; if the former onely, because they will not: I answer, ^a *there is no man whatsoever*, so desperately prodigall of his owne soule, or so desirous of damnation, but he vnfaignedly desires to be saued, and would certainly saue himselfe at last, if his power to effect it, were equall to his will: therefore it is not want of will, but power, that berieues them of saluation: If you beleue not this, beleue the truth him selfe, who speaks it: *"many (saith he) shall strive to enter and shall not be able"*: But admit it rests thus meereley in mens wills: from whence then springs this inequality in their wills, that one man is thus vnwilling to be saued, when as another wills it? Is it because one mans will is naturally more corrupted and depraued then anothers? this were to denie either the vniuersalitie or the equality of originall corruption, which is equally deriued vnto all men in the selfe-same measure, without any difference of degrees. Is it because there is an insufficiency or inequality in the grace you speake of, to checke and conquer the obstinacy, the pueruerness, of mens wills? then there is no such sufficient vniuersall grace as you pretend, since it is not sufficient or alike in all: Certainly if mens wills were equal, and their graces equal, their desire, their accomplishment of eternall happiness and saluation, (which is essentiall & connatural to the wills of men) would be proportionable, since *"the selfe-same things"* in the same degrees, admit no inequality in their genuine and native operations: And if so, then all men by this doctrine should be saued; and so Gods eternall Iustice, Hell, and Devils were in vaine. But

of this point enough if not too much, since I intend not here to argue it, but to prove it, the undoubted Doctrine of our English Church, which I have already done.

The fifth of our Anti-Arminian Theſes, touching the peculiar intention, efficacie, vertue, and application of Christs death to the Elect alone, though perchance the price & merit of it were absolutely in it selfe, (though it be not relatiuely or intendedly,) sufficient to redeeme and saue euen all mankind, had God bene pleased to extend it to them, as well as to the Elect: is warranted and proued by our 3. 15. 17. 18. 29. and 31. Articles: by the 1. 3. 4. 7. and 8. Articles of Lambeth: by the 13. 14. 15. 16. 31. and 32. Articles of Ireland: by the Books of Common prayer: Position 3. see here page 20. 21. by the Homilies: by the Catechisme of Edward the sixth, by the Questions and Answers concerning Predestination: figures (5) and by the Synod of Dort, Article 2. 3.

The fifth Anti-Arminian Position proued

Henry the 8.

The severall witnesses which auerre it vnder their hands and seales are Master William Tyndall, Parable of the wicked Mammon, page 70. 72. 73. 79. 80. Col. 2. The Obedience of a Christian man, page 130. 131. Prologue to the Exposition vpon the 5. 6. and 7. of Mathew, page 185. Col. 1. An Answer to sir Thomas Moores Dialogue, page 257. 292. An Answer to Master Moores 3. booke, page 307. Answer to his 4. booke, cap. 11. page 333. A Pathway into the holy Scriptures, page 380. 382. Exposition on the first Epistle of Iohn, cap. 2. page 394. 401. A Treatise vpon Signes and Sacraments, page 443. Master Iohn Frute Answere vnto Rastals Dialogue, page 30. 14. 22. An Answer vnto sir Thomas Moore, page 48. 49. Answer to Rastals 3. chapter, page 71. A Declaration of Baptisme, page 93. The mind of Saint Paul on the 10. chapter of the 2. of the Corinthians, page 161. Doctor Barnes What the Church is, page 243. to 247. That Free-will of her owne strength can doe nothing but sinne, page 278. in the dayes of King Henry the VIII. * Master Hugh Latimer Bishop of Worcester in his Ser.

* Edw. the 6.

mons, fol. 125. 126. 164. 165. 178. 208. 215. 224. 270. 288. 295. 297. b. (a pertinent and full place) 299. 308. 323. 326. 327. *Stephen Garret*, The Summe of the holy Scripture, cap. 7. *Peter Martyr*, *Lecturum Communium Classis* 3. cap. 1. sect. 44. 45. 46. 47. *Commentar. in Romanos* cap. 5. page 266. to 274. 328. 329. cap. 9. page 708. 726. to 730. cap. 11. page 866. *Master Martin Bucer*, *Comment. on Rom.* 5. and 11. and on *Iohn* 10. page 17. *Bishop Hooper* Epistle to the Reader before this Declaration on the 10. Commandements, a place which some doe writt to the contrary conclusion: but let all Episcopall mistakers of this godly Bishop, reade his Declaration on the 8. Commandement fol. 75. 76. and then they must either disclaime this Author, or subscribe to our Conclusion. *Master Thomas Becon*, his Sicke mans salue page 235. to 259. 273. 274. to 279. 413. 414. 425. 426. * *Iohn Carelesse* Martyr, a deare friend of *Bishop Latimer*'s, Booke of Marryrs, page 1742. Col. 2. number, 50. * *Master Iohn Fox*, his first Sermon at *Pauls Crosse*, fol. 12. *Master Richard Cammish* his Image of Nature and grace, cap. 7. 8. 10. *Reuerend Deane Nowels* Catechisme on the *Creed*, part 1. 2. 3. *Master Iohn Veron* his Treatise of Prædestination, fol. 60. to 112. and his Apologie for the same, fol. 25. to the end. *Master Palsfryman* Treatise of heavenly Philophie, Epistle Dedicatorie, and lib. 1. cap. 7. 8. *Master James Price* his Panne of the faithfull, cap. 1. to 10. where this point is largely debated. *Master Edward Derring* Lecture 9. and 27. on the *Hebrewes*. *Master Robert Hutton* his Summe of Diuinitie, of the Church, and of life euertlasting. *Master Thomas Sparkes* his Comfortable Treatise for a troubled Conscience, the 4. fift leaues. *Master Iohn Daniel* his Excellent Comfort against Calamitie, cap. 5. 6. 7. 8. *Doctor Fawks* and *Master Cartwright*, Notes on the *Rhemish Testament*, on 1. Tim. 2. 4. sect. 3. 4. on cap. 3. sect. 10. and in the places fore-quoted in the former Conclusion. *Master Iohn Annes*, Meditation on Gods Monarchie and the Devils kingdome,

* See the Epistle to Bishop Latimer his Sermons. *Queens Eli.*

Kingdome, cap. 6. 7. 10. II. Master William Burton in his Sermon of of the Churches loue. Master Arthur Garney his Fruitfull Dialogue betweene Reason and Religion, page 40. 45. Godly Bishop Babington, An Exposition of the Catholicke Faith, page 232. 239. Sermon at Pauls Crosse 1591. on Iohn 6. 37. D. Whitakers *Aduersus Gratianum uniuersalem*. *Leitura* 1594. and *Cygnus Cantu*, page 14. Doctor Robert Some, *Traictatus De tribus Quæst. Qua.* 1. Master William Perkins, Of the Order of causes of saluation and damnation, cap. 54. Tom. 1. page 108. to 112. An Exposition on the Creed, page 193. to 299. A declaration of spirituall Disertions, page 419. Commentary on Galathians 3. 8. 22. Tom. 2. page 249. 250. A Treatise of Prædestination, page 621. to 642. with all the places quoted in the former point of vniuersall and sufficient grace, where this point is largely handled. Master Iohn Halls Life euertlasting, lib. 4. Quæst. 3. 4. 5. of the Grace of God, p. 347. to 352. Quæst. 3. 4. 5. of the loue God, page 365. to 382. Master Greenham in his Treatise of Blessednesse, page 207. his 14. Sermon, page 355. his 17. Sermon, page 377. Doctor Reimolds *Apologia* * King James *Theowm*, sect. 12. to 23. Doctor Willet, in his Excellent Treatise *De gratia vniuersali*, in his *Synopsis Papismi*, page 881. to 918. Commentarie on Rom. 5. Quæst. 28. 39. and Controuersie 26. Doctor Abbot Bishop of Salisbury, * See *Animad.* in his seuerall Lectures, *De veritate gratia Christi*, page 15. to 82. Master Draxe his Worlds Resurrection, page 110. 111. Master Brightman on Apocalypse L. 5. and cap. 5. 9. 10. Doctor Iohn Whites Way to the true Church, sect. 3. Number 2. page 6. Number 6. page 30. 31. Defence of the Way, cap. 25. sect. 1. to the end. Sermon at Pauls Crosse, sect. 8. Doctor Francis White Bishop of Norwich, his Orthodox, cap. 8. Paragraph 2. Doctor Field of the Church Booke 1. cap. 4. Master Samuel Hieron Abridgement of the Gospell page 100. to 110. 111. 123. 124. Doctor Danks Bishop of Peterburrow, in his Sermon on 1. Tim. 2. 4. where he discusseth this point large-
n^o 2 ly

ly and confutes *Huberus*. Master *Thomas Rogers* Analysis on Article 17. Proposition 4. 5. 9. Master *Stokes* Doctrine of Repentance, page 167. to 173. Master *Tarrow* Soueraigne Comfort for a troubled conscience, cap. 36. Doctor *Crakenthorpe*. Sermon of Predestination, page 14. to 20. Master *Elton* on Rom. 8. 30. and on Colossians 1. page 87. 88. Doctor *Ames* *Coronis ad Collationem Hagienfem Articulus* 2. Master *Wilson* Exposition on Romans 5. ver. 18. 19. on Rom. 6. ver. 3. 4. on cap. 9. ver. 29. 33. Doctor *Iohn Boyes* *Postils* on Christmas day, page 800. Exposition on the Creed, page 23. 24. 25. *Postil* on the fourth Sunday in Lent, page 268. 269. 270. On Innocents day, page 614. to 618. Master *Bisfields* Exposition on the Coloss. cap. 1. ver 6. page 55. ver. 12. page 98. 99. ver. 14. page 108. 109. Master *Samuel Crooke* in his Guide sect. 4. 9. 10. 12. 18. 19. Doctor *Prudence* *Lectura* 3. *De gratia universal*, *Oxonia in Cambrigi* *Italy* 31. 1618. Doctor *Benefield*, *De Sanctorum perseverantia*, lib 3. cap. 18. 20. Master *Sweeper* in his Sermon on Prouerbs 11. 16. 1622. Master *Humphrey Sidenham* in his *Jacob and Esau*. Master *Iohn Downams* Summe of Diuinitie, lib. 3. cap. 1. 2. 6. Master *Elmham Parre* Grounds of Diuinitie, page 275. to 280. Sir *Christopher Siderborpe* his Friendly admonition to the Catholickes of Ieland, cap. 7. 8. Doctor *Thomas Taylors* Preface to the Reader in his Treatise on Psal. 32. Master *Paul Baines* Commentarie on Ephesians 1. page 114. 115. Doctor *Griffith Williams* his Delights of the Saints, page 30. to 42. to whom I might adde all our Dort Diuines, in the Raigne of our learned King *James*. *Reuered Bishop *Carters* Examination of Master *Montagues* Appeale, cap. 3. 4. 9. Learned Doctor *Danmets* Bishop of Salisbury, *Expositio in Epist. Pauli ad Colossenses*, cap. 1. ver. 11. page 78. 79. ver. 14. page 89. to 93. ver. 18. page 116. to 120. ver. 27. page 172. 173. ver. 28. page 182. 183. D. *Ward* his *Suffragium Britannorum*, Artic. 2. and

Conte

Contra ad Clerum. Doctor Goads, and D. Feately, in their
Pelagius Redivivus D. William Schaber Exposition, on the
 first Epistle of the Thessalonians, cap. 1. ver. 10. page 93.
 to 97. cap. 3. ver. 9. 10. page 447. to 454. ver. 24. page
 566. to 570. On Epistle 2. cap. 1. ver. 10. page 53. 54.
 Master *Picars* in his *Puillus Grex*. Master *Henry* ^{Hebr. 1. 9.}
Scudder his *Christians daily Walke*, cap. 15. Master ^{1. Cor. 5. 14. 25}
William Pemble his *Vindicia gratia*, page 53. to ^{1. Iohn 3. 2.}
 158. Master *Henry Burtons* Answer to an Appeale, page ^{1. Tim. 2. 4. 6.}
 64 &c. Truth triumphing over Trent, cap. 17. and in his ^{1. Iohn 10. 11.}
Viols, page 117. to 129. Master *Wotton* in his *Dangerous* ^{15. 17. c. 15. 1.}
Plot Discouered, cap. 20. Master *Tates* in his *Ibis ad Casa-* ^{1. Iohn 17. 9.}
rum, part. 1. cap. 3. 4. 17. 18. 19. 20. 21. part. 2. cap. ^{1. Acts 20. 28.}
 1. page 34. &c. cap. 2. 7. With mine owne Perpetuall ^{Eph. 5. 25.}
 of a Regenerate mans estate, page 28. 29. All these con- ^{1. Eph. 4. 6. 7.}
 current witnesses vnanimously suffragate to this our Anti- ^{Ro. 8. 33. 34.}
 Arminian Conclusion, approving, iustifying, & defending it ^{1. Pet. 2. 12.}
 as the vndoubted truth, and the resolu'd Doctrine of our ^{1. Ilay 53. 10. 21.}
 Church, against which no Orthoxe Writer of our owne ^{1. Ioh. 12. 23.}
 hath hitherto concluded. ^{Ro. 9. 29. 29.}

Now where as the *Pelagians* and *Semipelagians*, in St. ^{1. Mat. 1. 21.}
Augustines, *Milaries*, *Prospers*, and *Orosius* dayes, and ^{1. Luke 1. 4. 28.}
 our *Papists*, *Pseudo-Lutherans*, *Anabaptists*, *Secimans*, ^{1. Ilay 44. 43.}
 and *Arminians* since, object against this Conclusion: ^{1. Plal. 46. 13.}
 that *Christ tasted death for all men*, and the like. These Authors ^{1. Ilay 1. 27. 2.}
 (who reple againe, *that Christ dyed, & prayed onely* ^{1. 28. 16. c. 46.}
for his Sharpe, his Church, his Elect, his seed, his remnant, ^{1. Rom. 13. 26.}
& his people, his Israel, his Zion, his children, his mebers, ^{1. Iohn 11. 27.}
Believers, those that obey and feare him, & for many, ^{1. Eph. 5. 25.}
 doe shape these generall Answers to those Scriptures: First ^{1. Rom. 9. 33.}
 that *Christ dyed for all men sufficiently*, that is, in regard ^{1. Ioh. 3. 14. 15. 26.}
 of the infinit merit of his death, considered absolutely in ^{1. Ioh. 1. 9. 10.}
 it selfe alone, which might if God had pleased, sufficiently ^{1. Ilay 53. 10. 11.}
 haue redeemed all men: not *actually, effectually, or merito-* ^{1. Mar. 20. 28. c.}
riously, in regard of the reall intention, benefit, and appli- ^{1. Aug. 1. 2.}
 cation of his death, which pertaines not vnto all: Secondly, ^{1. Iohn 1. 2.}
indefinitely; that is, for *all sorts, all Nations, sexes,* ^{1. Iohn 1. 2.}
ages, times,

o August. Enchiridion. c. 103. Fulgentius De Incarnatione. & Gratia Iesu Christi. c. 31. Peter Lihard. Distinction. 46. & August. De Civitate. & Gratia. cap. 14. Fulgentius De Incarnatione. & Gratia Domini Iesu Christi. c. 31. & Sec. 1. & Fulgentius De Incarnatione. & Gratia Domini Iesu Christi. c. 31. August. De Natura & Gratia. cap. 4. De Nuptijs & concupiscentia. l. 1. c. 27. Contra Iulianum. l. 6. c. 12. De Predestinatione Sanctorum. cap. 8. f. Mar. 16. 17. 16. Titus. 2. 11. 12. 1. Tim. 2. 4. Col. 1. 8. 23. Phil. 2. 7. 8. He. 1. 14. 16. 17. 1. Tim. 2. 2. 3. Ro. 11. 1. to 8. 1. Tim. 2. 4. Ro. 8. 29. to 35. 1. Tim. 2. 4. Hebr. 12. 22. 23. 24. Heb. 12. 16. 17. Gal. 3. 12. 24. 29. cap. 1. to 3. & Sec. Mar. 13. Gal. 1. 2. Ro. 1. 3. 1. Mat. 13. 34. to 35. & Mat. 13. 3. 4. Mar. 13. 3. 4. Mat. 13. 7. Luc. 6. 4. f. Mat. 13. 3. 4. Pl. 19. 19. 2. 2. Sa. 3. 6.

ages, qualities, callings and conditions of men whatsoever; for some of all kinds; not for all of every kind: Thirdly, Pro omnibus electis & dilectis; & for all, and every of his Elect, his Sheep, his Church, of all ages, Nations, and conditions; not for the whole latitude of all mankind, whom he never actually Predestinated to salvation: Fourthly, & for all true believers, who, by the worke and power of the Spirit, are really enabled to lay hold on Christ, by a true and lively faith; which faith is incommunicable vnto Reprobates; peculiar to the Elect, who onely doe enjoy it. Fifthly, & for all who are saved, or whom God will haue saved: there being no other means, no other name, by which men may or can bee saved, but Iesus Christ alone. Sixthly, for all, & voluntate signi, in respect of the external tender of the benefits of Christs passion in the Gospell vnto all: not voluntate beneplaciti, in regard of his eternall purpose, designing, or the inward efficacie of his Spirit, applying, the merites of his death to all.

Adde we to these replies, some other of our owne. First, that Christ Iesus truly dyed for all men, in regard of that assumed common humanity in which he suffered, which extends it selfe indifferently vnto all: not in respect of the efficacious Redemption which he merited, by his suffering, which is impropriated to the Elect alone: Secondly, Christ dyed indefinitely for all men, in as much as no particular men whilst they live on earth can truly say, that they are actually excluded from the benefits of his death: not because they are all particularly redeemed by his death. Thirdly, that he dyed for all men, that is, & for his first-borne, & for the Seed of Abraham, & the Children of the promise, and & the better part of men, who oft times denominated the whole, especially in the visible Church, where all are frequently styled Saints, believers, and the like, because some are such: not for the sares, the chaffe, the goates, the thornes, the stones, the drosse, the sonnes of Belial.

lial, and ¹perdition, the ²dogs, the ³swine, the ⁴beasts, ⁵or the ⁶uncleane, or worse part, whom God accounts
no members of the mysticall body of the Catholicke Church,
 for which Christ onely dyed, & so reputes them as beasts, as
 the most infamous, and vilest creatures, not as men. Fourth-
 ly, that he dyed corporally for all, in regard of the enlarge-
 ment of some externall priuiledges; as the vniuersall prea-
 ching of the Gospell, the outward administration of
 the Sacraments, with the participation of those ordinary
 blessings of peace and plenty, the common endowments
 of the Spirit, restraining grace, some competent know-
 ledge of God, of Christ, and of the mysteries of godli-
 nesse: probability and good hopes of saluation, some re-
 lish of the Word of life, and of the powers of the world to
 come, which usually accompany them; before peculiar to the
 Jewes alone, but since Christs death, made comon vnto all
 men, (to which I may add ¹*the generall resurrection of all both*
good & bad, a reall fruite & consequent of Christs death, not
 spiritually, in regard of those peculiar & eternal fauours of
 Redemption, Iustification, Sanctification and Saluation, the
 portion, the inheritance of the Elect alone, which no repro-
 bate either can, or shal enioy. Fifthly, that he dyed for almen,
 in that ²*by his death he hath purchased an absolute soueraign-
 tie and dominion ouer all, to order, rule, and guide them at his
 pleasure, and to passe sentence on them all at last according to
 their workes:* not because he hath procured an absolute en-
 franchisement from hell and death, or prepared an eter-
 nall Crowne of glory for them all; which belongs to none
 but those who loue him, and long for his appearance.
 These seuerall answers warranted by Scriptures, Fathers,
 and the fore-quoted Authors, will reconcile all seeming
 repugnancies of Scripture, and answers all obiections
 against this fift Conclusion.

Before I passe ouer this Conclusion, I must needs take
 off one principall daring obiection, with which our Ar- Obiection
 minians doe encounter, it in this Syllogisticall dispute.

That which euery man is peremptorily bound to be-
 lieue

¹ Iohn 17. 12.
² Mat. 7. 6.
³ Phil. 3. 3.
⁴ 2. Pet. 2. 22.
⁵ Reu. 22. 15.
⁶ 2. Pet. 2. 22.
⁷ Psa. 49. 12. 10.
⁸ m. Reu. 11. 37.
⁹ See God no
 Imposter.

¹ 1. Cor. 15.
² 1. 22.

¹ Phil. 2. 7. to
² 11. Rom. 14.
³ 9. 10. 11.

¹ 2. Tim. 4. 8.
² James 1. 12.

leeue, must needs be true; for God binds no man to beleeue a lye, because he is truth & selfe.

But every man, as well the reprobate as the elect, is peremptorily bound to beleeue, that Christ Iesus dyed effectually for his finnes; since every man is obliged to beleeue in Christ, vnder paine of eternall damnation. Iohn, 6: 29. 1. Iohn 3: 23. Marke 16. 16. Iohn 3. 16. 17. 18.

Therefore that Christ dyed effectually for all, and every man sins, must needs be true.

Answer.

To this I answer, first, that the Maior is not infallible, vlesse it be with this limitation: every thing which men are commanded to beleeue, is true; not absolutely in any sense, but onely in that relative, qualified, and peculiar sense in which it is to be beleeued: for one and the selfe same proposition may be both true, and false, in different respects: For instance. These two propositions? (*God will haue all menue be saved*: *Christ Iesus tasted death for all men*: are true, *sensu diuiso*: in an abstracted; not *sensu composito*, in a relative or compounded sense: true in the proposition, false in the application, vlesse wee qualifie, or restraîne their generality, with the fore-mentioned modifications, or their inseparably annexed conditions of faith and repentance, without which God will haue no man to be saved. Secondly, the Minor in its generall & absolute sense, is meere false: First, because there are millions of men, (as Ideots, Lunatiques, Infants, Pagans, by an inuincible, necessitated, and vniuersall ignorance) who are not peremptorily bound to beleeue, that Christ Iesus dyed effectually for their finnes; *neither is infidelitie a damnable sinne to them*, (Arminians themselves confessing it, who desperately affirme, that Pagans, or Infidels may be saved) because there was an absolute impossibility in them to beleeue, by reason of the incapability of the meanes in the one, and the inuincible want of meanes in the other. Secondly, because all those to whom the Gospell is preached (who are scarce the tidie of all the world) are not bound to beleeue, that Christ dyed effectually

1 Tim. 2. 4.

Heb. 1. 9.

4 Rom. 1. 12.

14. 15. Iohn 9.

41. 6. 15. 22.

Acts 14. 16. 17.

17 30. 31.

effectually for their finnes in an absolute sense, as is objected: but onely in a qualified; limited and restrained, to wit, ¹ *if God enable them by his grace, to repent and beleue*: ² *Mar. 16. 16.* else they are absolutely to beleue, ³ *that Christ Iesus died* ⁴ *Iohn 3, 16.* *for them, and that they shall be damned, if they are* ⁵ *not thus qualified*: The onely absolute proposition then to be beleueed and rested vpon by all men, is not this general or unrestrained Conclusion: Christ Iesus died actually or absolutely for all and euery man whatsoeuer, (the ground of libertinisme, procrastination, and all prophanesse among Christians,) but this; Christ Iesus dyed effectually for all true penitent and beleueing sinners, who lay hold vpon his merits: (which cuts off all hopes of heauen from procrastinating and vnrepenting sinners: who obstinately proceed in sinfull curses,) and then this Conclusion: *Ergo*, hee died effectually for all and euery mans finnes whatsoeuer, is but a meere inconsequent. Thirdly, because the Scriptures enioyne no reprobate or wicked man to beleue at first, that Christ died effectually for his finnes: but onely, ⁶ *to repent and beleue in Christ, that so his finnes may be done away*: The Scriptures indeed doe binde all faithfull and relenting sinners to beleue, ⁷ *that their finnes are actually forgiven, and effectually purged by the death of Christ*: but for those who are yet out of Christ, there is no such precept; they must first be really ingrafted into Christ, & then beleue: not first beleue it: & then be ingrafted, else they should beleue a lye, in beleueing their finnes are actually purged, ere they are, because a man must be first in Christ before his iniquities can be washed away by his soule-cleansing blood. Fourthly, admit that euery man were obliged to beleue that Christ died effectually for his finnes: yet it followes not, that therefore Christ died effectually for all men. First, because euery man may be bound to beleue particularly for himselfe, (because hee knoweth nothing to the contrary,) that Christ died for his finnes; and yet it followes not, that therefore hee must beleue that he died effectually for all mens finnes: It is

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AAs 1. 37.

8. c. 3. 19. c.

16. 3. 1. 1. 1. 1.

22. 16. 1. 1. 1. 1.

5. 10. 1. 1. 1. 1.

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no good consequent to say, that every man must particularly beleue that he is elected: Therefore he must of necessity beleue that every man is elected: or that every man must beleue that he shall be saued, therefore, that all and every man shall be saued. It followes not: that because every man is bound to beleue that himselfe, or any other particular man (whose case he cannot know nor yet determine) are no reprobates; therefore there are no reprobates in the world. This kind of argument from every indiuiduall to the species will not hold: This then is but a meere nonsequitur, every particular man must beleue that Christ died effectually for himselfe: Ergo he dyed thus for all men: this is the onely force of the present argument in which our Arminians vaunt and triumph; therefore it is but vaine, absurd & nugatory. Secondly, because the Scriptures, (the revealed will of God) oblige men to beleue such things, as God neuer purposed nor intended to accomplish in his secret will, in that way and course as they beleue them: *g Gen. 22. 7, to 19. Heb. 11. 17. 18. 19.* Abraham was bound to beleue (*yea & he did beleue it*) that God did really intend the sacrificing of his dearest Isaac, because he actually enioyned him to doe it; yet God intended not the vnnaturall shedding of Isaacks blood, but *h Gen. 22. 16.* the admirable probate of Abrahams faith: The Ninivites *17. 18. 19.* were bound to beleue, and they did beleue, that peremptorie Prediction of the Prophet Ionah: *18. 19.* yet forty dayes and Nineue shall be destroyed: yet God intended their repentance onely, not their ruine. Our Arminians (if their Doctrine be true, and their prayers faithfull,) are necessarily obliged to beleue, that God will haue mercy on all men whatsoeuer, because they pray to God, to haue mercy vpon all men, in the distributiue and largest sence; yet God intendeth not *q Exo. 33. 19. Ro. 9. 15. 17.* to haue mercy, neither hath he mercy vpon all without exception: So wee may bee bound to beleue, that Christ Iesus died effectually for all men whatsoeuer, if there be any one such text of Scripture which commands vs to beleue it: (as ther is not,) because the Scripture doth record it: yet God may not intend the effectual application of his death to all men, no more then
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in those parallell cases: Neither will this consequence necessarily follow: that we then belecue a lye; or that Gods secret will, is contradictory to his reuealed: First, because *the reuealed, not the veyled will of God, which we cannot diue particularly into;* is the *sole rule of our obedience, and the only object of our faith*, so that in beleueing it, we neither falsely Gods open, nor crosse his secret will, nor yet deceive our selues in beleueing of a lye. Secondly, because his reuealed will, is but subordinate or subseruient, (not contrary, nor aduerse) to his secret will which it doth still accomplish, and with which it doth all times cooperate, as diuers from it, yet not repugnant to it. God brings, menbring their secret ends and purposes to passe, by seeming contradictory meanes which seeme to thwart or vary from their purposes, yet there is a sweet concordancy & no repugnancie betweene their ends, their meanes, their purposes, and their method to accomplish them, because the one is wholly subordinate to the other, and aymes at their accomplishment. The wheeles in a clocke, the spheeres in heauen, the water and the mill, haue contrary motions, yet they concur and sweetly accord in the same effect, without any contrariety: The strings of an Instrument, voyces in a Quire, haue different sounds, yet they make vp one pleasant and harmonious consort: the stones in a building, the roomes in an house, the members of a heterogeneous body, are discrepant and various in themselves; yet they all accord & meete in one intiretie. So the secret and reuealed will of God, if wee sunder, or disioine them, may seeme to iarre and contradict themselves: but if wee consider the one as subordinate to the other, and so linke them both together, we shall find them sweetly claipling and kissing each the other, without the least dissent, the one of them effecting and fulfilling the desires and purposes of the other without any clash or iarre: which answers those Arminian Equils to the full, which say we set Gods wills at variance by our doctrines. And thus much for our fifth Conclusion.

The 6. Anti-Arminian position proued

6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Henry the 8.

* Edward 6.

* Queene Eli.

The sixt of our praxcedent Anti-Arminian Tenents^r touching the totall and finall resistance of Gods grace in the Elect, in the very Act of their Conuersion, is fully ratified and confirmed by our 10. and 17. Articles: by the 8. Article of *Lambeth*: by the 13. 14. 15. 16. 32. and 33. Articles of *Ireland*: by the *Booke of Common prayer*: Position 1. and 2. by the *Homelies*. the *Chatechisme* of *Edward the 6.* with the *Questions and Answers of Prædestination*. Figures, (6) and the *Synod of Dort*, Article 3. 4.

The particular and punctuall witnesses of this truth, now follow, to wit, Master *William Tindall*, Prologue on the *Romans*: page 48. Col. 2. 8. O. Col. 2. Preface to the obedience of a Christian man: page 99. An Answer to Master *Moore*s Dialogue. page 259. 260. 266. A path-way into the holy Scriptures. page 382. Prologue to the Exposition of the first Epistle of Saint *Iohn*. page 389. An Exposition on the 6. of *Iohn*. page 460. Master *Iohn Frish*, A Declaration of Baptisme, page 90. Doctor *Barnes*, That Freewill of her owne strength can doe nothing but sinne. page 283. 274. 276. Master *Robert Legat* in his Chatechisme betweene Man and Wife: what the holy Catholicke Church is: and betweene truth and the vnlearned man, *Wesel* 1545. in the dayes of King *Henry the 8.*

* Learned *Peter Martyr* Commentary in *Romans*, cap. 3. page 327. 328. cap. 9. p. 690. 694. 728. 729. 732. 733. Master *Martin Bucer*, Commentary on *Math.* 23. 37. on *Iohn* 6. 37. 44. on *Romans* 8. 30. and on cap. 4. 5. 6. Master *Iohn Bradford* his Doctrine of Prædestination. Master *Thomas Becon* his Sicke mans salue, page. 426. in King *Edward*s Raigne. Master *Iohn Veron* his Treatise of Prædestination, and Apologie for the same. Master *Thomas Palsfryman*, Treatise of heauenly Philosophie. cap. 7. 8. Master *James Price* his Fanne of the Faithfull, cap. 12. Master *Edward Diering* on the *Heb. Lect.* 9. 10. 14. Master *Anthony Anderson*, Sermon of sure comfort. p. 23. to 27. Master *Thomas Sparkes* Comfortable Treatise for a troubled conscience, the 4. first leaues. *Bartimew* *Andreas* Sermon

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mon 2. on the Canticles, p. 64. to 70. Master *John Daniel* his excellens comfort to all Christians, cap. 4. 5. 7. Master *John Annicke* Meditations on Gods Monarchie and the Deulls Kingdome, cap. 6. 7. 10. 11. Master *William Burton*, Sermon of the Churches loue. Master *Arthur Gurney* his fruitfull Dialogue betweene Reason and Religion, page 45. Bishop *Babington* Exposition on the Lords prayer, Petition 6. page 194. 195. Sermon at *Pauls* Crosse, on John 6. 37. part 1. and 2. Master *Mathew Hutton* Arch-Bishop of *York*, *De Electione & Reprobatione Commentario*, p. 22. 23. 24. 36. Doctor *Fulke*, and Master *Cartwright*, Notes on Rom. 8. sect. 8. Master *William Perkins*, of Gods grace and mans freewill, Tom. 1. page 720. &c. Commentary on Galathians 1. Tom. 2. p. 178. 179. and on cap. 6. page 374. Master *John Hall* his Life everlasting, Booke 3. Quæst. 9. p. 273. to 277. in *Queene Elizabeths Annals*: Doctor King *James*. *Reinolds Apologia Thesum*, sect. 13. 14. 15. Doctor *Willet* Comment on Romans 8. Controuerfie 18. and on cap. 9. ver. 19. 20. Reuerend Doctor *Robert Abbot* Bishop of *Salisbury*, *De veritate Gratie Christi. Oratio*. 2. Iulij 8. 1615. sect. 2. Learned Doctor *Thomas Morton* Bishop of *Conuery* and *Lisobfield*, his Protestants Appeale. *Londoni* 1610. lib. 2. cap. 10. sect. 4. 5. 10. 11. where he proues this to be the Doctrine not onely of Protestants, but of the Learnedest Papists. Doctor *Field* of the Church Appendix to the 3. booke, cap. 10. of Freewill. Doctor *John White*, Way to the Church, Digression, 41. 42. Defence of the Way, cap. 25. sect. 21. 22. Master *Thomas Rogers* Analysis on the 17. Article, Proposition 6. 7. Master *Hieron*, The Backward parts of *Ishouab*. Sermon 2. p. 173. Doctor *Ames*, *Caronis ad Collationem Haynensem*. Artic. 3. where this point is well discussed; and excellently proued. Doctor *Prideaux*, *De Conuersionis modo Lectura* 4. Master *Paul Bayne* Commentary on Ephesians 1. 19. p. 352. to 371. where this point is pitifully proued. Master *Elton* on Rom. 8. v. 30. Master *Thomas Wilson* Exposition on Rom. 8. ver. 30. on Rom. 9. ver. 19. 20. Doctor *Crakenborpe* Sermon

Predellination, Doctor *Boyes*, *Poſtil* on Saint Stephens day, page 304. on the Epistle on Simon and Iudes day, page 767. Sir *Chriſtopher Sybthorpe* his Friendly admonition to the pretended Catholickes of Ireland, cap. 8. Maſter *Samuel Crooke* his Guide, ſect. 18. Maſter *Iohn Downname* Summe of Diuinity. lib. 2. cap. 1. Incomparable and learned Doctor Viſher, Arch-biſhop of *Ardmagh*, Anſwer to the Ieſuites challenge. Of Freewill page 464. &c. Maſter *Humphrey Sydenhams* in his *Iacob and Eſau*, with all our eminent Dort Deuines, in the raigne of famous King *Iames*.

*King *charles*. * Reuerend Biſhop *Carlton* Examination of Maſter *Mennages* Appeale. cap. 3. 9. 14. Learned Doctor *Danenote* Biſhop of *Salisbury*, *Expoſitio in Epist. Pauli ad Coloſſenſes*. c. 1. ver. 13. p. 78. ver. 28. p. 181. Doctor *Schlaser* Exposition on the 1. Epistle of the Theſſalonians, cap. 4. v. 9. p. 300. 301. cap. 5. v. 9. 10. p. 437. to 454. on Epistle 2. c. 1. ver. 13. p. 180. 187. 188. v. 14. p. 199. Doctor *Ward*, *Suffragium Britannorum*. Artic. 3. 4. and *Concio ad Clerum*, 1625. where this point is ſolidly proued. Doctor *Geade*, and Doctor *Featly* in their *Pelagius Redivivus*: and Doctor *Featly* his ſecond Parallel of Freewill, p. 14. to 21. where this poſition is ſeatly handled. Maſter *Rouſe* his Doctrine of King *Iames*, p. 25. to 48. Maſter *Wotton* his Dangerous Plot diſcouered, cap. 7. 8. Maſter *Williams* *Pemble* his *Vindicia Gratia*. p. 140. to 157. where this controuerſie is neatly diſcided. Maſter *Tates* his *Ibis ad Caſarem*, part 2. cap. 7. p. 157. to 168. M. *Henry Burton* his Plea to an Appeale, p. 63. to 77. & Truth triumphing ouer Trent. c. 17. M. *Weems* his Portraiture of the image of God in man, c. 16. with my owne Perpetuity. p. 100. 101. 621. in the raigne of our gracious King *Charles*, who all giue full, particular and copious teſtimony to this conſeclution.

Certainely he who ſhall but ſeriously ſurvey theſe ſeueral Scriptures, Gen. 17. 1. *I am the Almighty God*. Gen. 18. 14. *Is any thing too hard for the Lord?* 1. Chron. 29. 11. 12. *Thine O Lord is the greatneſſe, and the power, and the glory, and the victory, and the maiesty, thine is the kingdome* O Lord,

O Lord, and thou art exalted as head over all: Both riches
 & honour come of thee, and thou reignest over all, and in
 thine hand is power and might, and in thine hand it is to make
 great, and to give strength unto all: 2. Cron. 20. 6. Art
 not thou God in Heaven, and rulest not thou over all the King-
 domes of the Heathen? and in thine hand is there not power
 and might, so that none is able to withstand thee? Job 9. 4.
 12. 19. He is wise in heart, and mighty in strength, who
 hath hardened himselfe against him and hath prospered? Be-
 hold he taketh away: who can hinder him? who will say unto
 him, what dost thou? If I speake of strength, loe, he is strong.
 cap. 12. 13. to 25. With him is wisdom and strength, hee
 hath counsell and understanding. Behold he breaketh downe
 and it cannot be built: he shuteith up a man, and there can be
 no opening: he leadeth away Counsellers spoiled, and maketh
 the Judges fooles: he looseth the bond of Kings, and guideth
 their loynes with a girdle: he leadeth Princes away spoiled,
 and overthroweth the mighty: hee poureth contempt upon
 Princes, and weakeneth the strength of the mighty: he increa-
 seth the Nations and destroyeth them: he enlargeth the Na-
 tions and straiteneth them againe: he taketh away the hearts
 of the chiefe of the people of the earth, &c. cap. 23. 13. 14.
 But he is in one minde, who can turne him? and what his
 soule desireth, even that he doth: for he performeth the thing
 that is appointed. cap. 33. 11. 12. 13. 16. 17. He putteth
 my feet in the stocks, &c. I will answer thee, that God is
 greater then man: why dost thou strine against him for he gin-
 eth not account of any of his matters: he openeth the eares of
 men, and sealeth their instruction, that he may withdrawe
 man from his purpose, and hide pride from man: he keepeth
 backe his soule from the pit, and his life from perishing by the
 sword: cap. 37. 7. 12. He sealeth up the hand of every man
 that all men may know his worke: It is turned round about by
 his counsels, that they may doe whatsoever hee commandeth
 it: upon the face of the world, in the earth. cap. 40. 8. 9.
 Wilt thou also disanul my iudgements? hast thou an arme
 like God? or canst thou thunder with a voyce like him. c. 42. 2.

Iken

I know that thou canst doe euery thing, and that no thought can be with-holden from thee. Psal. 33. 9. 11. He spake and it was done; he commanded, and it stood fast. The counsell of the Lord standeth for ever, the thought of his heart, to all generations. Psal. 47. 2. 3. The Lord most high is terrible, hee is a great King ouer all the earth. Hee shall subdue the people vnder vs, and the Nations vnder our feete. Psal. 115. 3. But our God is in Heauen, he hath done whatsoeuer he pleased. Psal. 135. 6. Whatsoeuer the Lord pleased, that aid he in Heauen and in Earth &c. Prou. 21. 1. 30. The Kings heart is in the hands of the Lord as the Rivers of water, hee turneth it whethersoeuer he will. There is no wisdom, no vnderstanding, nor counsell against the Lord. Eccle. 9. 1. The righteous, and the wise, and their works, are in the hand of God. Ilay 14. 27. The Lord of Hosts hath purposed, and who shall disauis it? surely as I haue thought, so shall it come to pass; and as I haue purposed, so shall it stand. Ilayah 41. 10. to 19. Behold the Lord God will come with strong hand, and his arme shall rule for him: he shall feed his flocke like a Shepherd, he shall gather his Lambs with his arme, and carrie them in his bosome, and shall gently lead those that are with young. Behold the Nations are as the drop of a bucket, and are counted as the small dust of the ballance: behold hee taketh vp the Isles as a very little thing. All Nations before him are as nothing, and they are counted to him lesse then nothing and vanity. It is he that sitteth on the circle of the earth, and the inhabitants thereof are as Grasshoppers, that stretcheth out the Heauens as a Curtaine. That bringeth the Princes to nothing, and maketh the Iudges of the earth as vanity: yea, they shall not be planted: yea, they shall not be sown; yea, their stocke shall not take roote on the earth, and he shall also blow vpon them, and they shall wither, and the whislerwind shall take them away as stubble: To whom then will yee liken me, or shall I bee compared saith the holy one. Lift vp your eyes on high, and behold who hath created those things. That bringeth out their Hosts by number, he calleth them all by their names, by the greatnesse of his might, for that hee is strong

strong in power, not one faileth. cap. 43. 12. 13. I am God, I am he, and there is none that can deliuer out of my hand: I will worke, and who shall let it? Ieremiah 18. 6. O house of Israel; cannot I doe with you as this Potter, saith the Lord? behold as the clay is in the Potters hand, so are yee in my hand, saith the Lord, &c. cap. 32. 27. Behold, I am the Lord the God of all flesh, is there any thing too hard for me? cap. 49. 19. He shall come vp like a Lyon from the swelling of Iordan, against the habitation of the strong: but I will suddenly make him runne away from her: and who is a chosen man that I may appoint ouer her, for who is like me? and who will appoint me the time? Ezechiel. 22. 14. Can thine heart indure, or can thine hands be strong in the dayes that I shall deale with thee? I the Lord haue spoken it and will doe it. cap. 36. 24. 25. 26. 27. I will take you from among the heathen, and gather you out of all Countreyes, and will bring you againe to your owne Land. Then will I sprinkle cleane water vpon you, and you shall be cleane from all your filthynesse, and from all your Idols will I cleanse you. A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stonie heart out of your flesh, and I will giue you an heart of flesh: and I will put my Lawes within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them. Dan. 2. 20. 21. Blessed be the name of God for ever and ever for wisdom and strength are his: And he changeith the times and seasons: hee remoueth Kings, and setteth vp Kings, &c. cap. 4. 34. 35. And I blessed the most High, and prayd him that liueth for ever, whose dominion is an ouerlasting dominion, and his Kingdome is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the armie of Heauen, and among the Inhabitants of the earth: and none can stay his hand, or say vnto him, what dost thou? cap. 5. 23. The God in whose hand thy breath is, and whose are all thy wayes, hast thou not glorified. Acts 5. 38. 39. But if this counsell be of God, yee cannot overthrow it, least happily yee be found enen to fight against God. cap 6. 10. And they

were not able to resist the wisdom and the spirit by which he spake. cap. 11. 17. For as much then as God gave them the like gift as he did unto vs, who beleued on the Lord Iesus Christ, who was I that I could withstand God? Ioh. 5. 21. For as the father raiseth up the dead & quickneth them, euen so the Sonne quickneth whom he will. Iohn 8. 37. 44. All that the Father giueth we shall come unto me. No man can come unto me except my Father who hath sent me draw him. Rom. 8. 28. 30. To them that are called according to his purpose. Moreover, whom he did predestinate, them he also called: whom he called, them he iustified: whom he iustified, them he glorified. cap. 9. 19. 20. 21. Thou wilt say then unto me, why doth he yet complaine? for who hath resisted his will? Nay but O Man, who art thou that disputest against God? shall the thing formed say to him that formed it, why hast thou made me thus? hath not the Potter power ouer the clay, of the same lump, to make one Vessel to honour, and an other to dishonour, &c. cap. 11. 7. 36. The election hath obtained it, and the rest were blinded: For of him, and for him, and to him are all things. 2. Tim. 1. 9. who hath saved vs, and called vs with an holy calling, according to his owne purpose and grace which was giuen vs in Christ Iesus, before the world began. 2. Cor. 10. 4. 5. For the weapons of our warfare are mighty through God, to the pulling downe of strong holds: casting downe Imaginations, and euery high thing that exalleth it selfe against the knowledge of God, and bringeth into captivity euery thought to the obedience of Christ. 1. Cor. 10. 22. Doe we promouethe the Lord to zealousie? are we stronger then he? Phil. 3. 21. Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things to himselfe. He that shall vnfeignedly meditate on all these seuerall texts of Scripture, together with: Ephe. 1. 19. 20. That you may know, what is the exceeding greatnesse of his power to vsward who beleue, according to the working of his mighty power: which he wrought in Christ when he raised him from the dead, and set him at his owne right hand in the heavenly places.

places. cap. 2. 1. 5. 6. And you hath bee quickned, who were dead in trespasses and sinnes, and hath raised vs up together, and made vs to sit together in heavenly places with Christ. Iohn 5. 25. Verily, verily, I say vnto you, that the houre is comming and now is, that the dead shall heare the voyce of the Sonne of God, and they that heare it shall liue. Rom. 4. 17. God who quickneth the dead, and calleth those things that be not, as though they were. Phil. 2. 13. It is God that worketh in you both the will and the deed of his good pleasure: can neuer once conceit, that any of the Elect can either finally or totally resist the inward regenerating and renewing grace of Gods spirit in the worke and Act of their conuersion, in which they are meereely passiue. The conuersion of a soule to God, is a ^a new creation: it is wrought, not by bare alluring objects, or reasons presented to the vnderstanding, as *Arminians* dreame: but by the ^b Almighty power of God: by ^c the selfesame power that raised Christ Iesus from the dead: by ^d the effectuall and mighty power of the holy Ghost: and by ^e the soveraigne power and authority of Christ himselfe: and can any elected persons heart be found so stupendiously obdurate, as to withstand the whole shooke and power of the Trinity, when they come with a resolution to conuert ^f and change it, not to force it? Certainly that God, who made the hearts and wils of men at first, ^g can change them at his pleasure: that blessed Sauiour of ours, ^h who hath power ouer all flesh to rule and order them at his will: who when he was here on earth, had so much soueraignty and Diuinity in him, as to ⁱ raise the dead: to ^k heale the sicke, the blind, and lame: to ^l allay the raging stormes, the waues, and windes, at pleasure: to command the very Demils, yea, ^m legions of Demils with authority and power, and to elect and dispossesse them, by his meere command; he that can controll the ⁿ very world it selfe, and all the creatures, both in Heauen, Earth, or Hell: can easily conuert and turne the hearts of all his children in a moment (as he hath done alwayes hitherto, there being not one of the Elect that did euer yet withstand his inward

Phil. 5. 10.
1. Cor. 5. 17.
b Rom. 1. 16.
1. Cor. 1. 18. c.
4. 5. 2. Cor. 4.
7. Eph. 1. 20
c Eph. 1. 19. 20
cap. 2. 1. 5. 6.
Rom. 6. 4. 5.
d Ro 15. 13. 19
Ep. 3. 10. The.
i. 5. 2. The. 1. 11
2. Tim. 1. 7. 8.
e 2. Cor. 12. 9.
Eph. 6. 10. 2.
Pet. 1. 3. 16.
f Facit vo'entes
ex nolentibus
Dicit: Inclinat.
eorum corda ve
hoc velint, habet
sine dubio binu
orum cordium
quo placuit
inclinandorum
omnipotentissi
mam potestate
Augu. De
Pradest. sanct.
lib. c. 8. 20. De
Corrupt. & Gra.
tia cap. 14.
g 2. Cor. 3. 18.
Pro. 21. 1.
h Iohn 17. 2.
Mar. 18. 18.
Pl. 19. i. Mar. 11.
i. Iohn 11. 44.
k Lu. 5. 13. 14.
25. Mat. 11. 5.
l Mat. 8. 26. 37
Mar 7. 37.
m Lu. 4. 35. 36
n Mar. 5. 8. 10
13. o 1. Ch. 20.
6. Phi. 1. 30. 11.

* See Master call) without any difficulty or resistance.

Carpenter A-
chichephel.
London 1699.
p. 25. to 35.
Obiect.

If any object that of Acts 7. 51. *Ten stiffnecked and uncircumcised hearts and ears, you have always resisted the holy Ghost*: with that of Mat. 23. 37. *How often would I have gathered thy children, as the Hen gathereth her chickens under her wings and ye would not*, which seeme for to oppugne this Conclusion.

Answer.

Acts 2. 37.
to 42.

gv. 71. & Mat
23. 34. 35.
2. The. 1. 16.

To the first of these, I answer: First, that this text speaks onely of the reprobate and *stiffnecked Jewes*: of *uncircumcised hearts and ears*, who cannot but resist the externall profers of Gods grace: not of the elect and chosen of God among the Jewes, & *three thousand of which were converted at one Sermon*. Secondly, the Spirit which these Jewes did here resist, was the spirit of prophesie, not of regeneration: it was the word of the holy Ghost uttered by those prophets which they slew and stoned. ver. 52. which founded onely in their eares: not the renewing and regenerating operation of Gods spirit which wrought effectually in their hearts. Thirdly, this was onely an externall resistance of the *holy Ghost in others*: not an intrinsecall opposition of him, or of his operations in themselves: therefore its nothing to the point in question.

r. Eufridem.
cap. 97.
(Lib. 1. Disti-
natio. 46.

To the second, I answer: First, that Christ here speaks only of a gathering of them by the externall ministry of his Prophets, and messengers which they stoned: (as the former part of the verse. *O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them that are sent unto thee: how often would I have gathered, &c.* with verse 34. 35. doe infallibly proue:) not by the internal regenerating operation of his spirit, the onely thing in question which they could not resist. Secondly, I answer, with *Saint Augustine* and *Peter Lombard*: That the meaning of these words is not: that those whom Christ would gather did resist or disobay his call: but that *Hierusalems* Rulers, with the Scribes and Pharisees were utterly vnwilling that Christ should gather those whom he did call: The summe and drift of these words is onely this: I by ministry would haue gathered

gathered *Hierusalem*, and her Sonnes unto me; but you Scribes and Pharises (for to them alone, not to *Hierusalem* was this speech directed, as the whole series of the chapter, from the 2. verse to the end, doth irrefragably witness) would not permit me: *for you withstood my ministry*: yes, those that I did convert and call, it was against your wills: *"who agreed, that if any man did confesse that I was Christ, he should be thrust out of the Synagogue"*: This is the whole scope and substance of the place which concludes but this against vs. The Scribes and Pharises did resist Christs ministry, in hindering him from preaching to the people: Or Christ did convert men against the Pharises wills: therefore the Elect may finally & totally resist the inward working power of the Spirit in the very Act of their conversion: a grosse Non-sequitur: which hurts not this conclusion. All whom Christ effectually called, when he was on earth: *"as Andrew, Peter, Matthew, Luke, and the rest of his Disciples, did readily leave all to follow him without the least resistance or delay"*: therefore all who are thus inwardly called by his grace and spirit, doe so now.

For the seventh of these our Anti-Arminian conclusions, touching the totall and finall perseverance of the Saints, and that true saving faith and grace, are proper yea peculiar to the Elect alone, and not communicable unto Reprobates. It is evidently warranted and proued, by our 17. Article; figure (7) by the 5. Article of Lambeth, and the 12. 13. 15. 33. and 38. Articles of Ireland: which are expresse and pactual in it: by the common prayer Book; the Homilies, and the *Chatechismes* fore-recorded, figures, (7) by Barre's Recantation. section 1. 2. 3. 4. 5. and by the Synod of Dort's Resolution: Article 5.

Add we to these by way of Testimony, the copious, unanimous, and concurrent attestation, of Master William Tyndall; Prologue on the Epistle to the Romans. page 42. Parable of the wicked Mammon. page 69. 70. 74. 75. 78. Preface to the Obedience of a Christian man. p. 99. In the Treatise it selfe. p. 169. An Answer to Sir Thomas Moore's

Dialogue. page 257. 258. 259. 260. 261. 266. Answer to Master *Moores* 2. Booke. cap. 3. 4. page 293 294. Answer to his 3. Booke. page 307. Answer to his 4. Booke. cap. 10. page 329. cap. 11. p. 330. 331 334. to 338. A Pathway into the holy Scripture, page 384. An Exposition on the first Epistle of Iohn. cap. 2. p. 402. c. 3. page 410. 412. cap. 5. page 423. An Exposition on the 6. of Iohn. page 460 462. Of Master *Iohn Frisb* Martyr. An Answer to my Lord of *Rocheſter*. page 55. An Answer to *Raſtals* : 3. chapter. page 71. 72. 73. A Myrrour to know thy ſelfe. page 84. Of Doctor *Barnes*, That Faith onely iuſtifieth before God. page 235. 242. Of Master *Robert Legats*, his Catechiſme betweene the Husband and Wife: what the Catholicke Church is: And betweene the vnclearned man and truth, in the raigne of *Henry* the 8. * Of *Peter Martyr*. Commentary in *Rom.* 5. p. 233. 234. in cap. 8. page 533. to 558. *Locorum Commun. Clauſſis*. 3. cap. 3. ſect. 46. 47. Of *Martin Bucer*, Commentary on *Mat.* 7. ver. 13. cap. 16. ver. 18. cap. 24. ver. 24. in *Iohannem*. cap. 4. 14. cap. 6. ver. 30. to 64. cap. 10. ver. 27. 28. cap. 14. 16. 17. In *Romanos* 8. c. 30. to the end. Of *Bishop Latimer*, in his Sermons fol. 141. 142. 180. 226. 258. 312. 326. 327. 328. Of Master *Iohn Bradford*, his defence of Predeſtination, where this point is pithily and particularly diſcuſſed: and his Letter in the booke of Martyrs. page 1505. Col. 1. Of *Iohn Careleſſe* Martyr. *Ibid.* p. 1742. Of Master *Thomas Beacon*, the Sickemans ſalue. p. 271. 272. 273. 274. 424 425. 426. 427. Of *Stephen Garret*, The ſumme of the holy Scriptures. printed, 1547. cap. 4. 7. 8. 13. in the dayes of King *Edward* the 6. * Of Reuerend Master *Novel* in his authorized Catechiſme on the 3. petition of the Creed: the holy Catholicke Church, the Communion of Saints, the forgiveness of ſinnes. Of Master *Iohn Fox*, his Booke of Martyrs. *London*, 1597. p. 1506. Col. 1. l. 74. 80. In his ſermon at *Pauls Croſſe*, printed, *Cum priuilegio*, *London*, 1570. fol. 19. 20. Of Master *Iohn Veron*, in his Fruitfull Treatiſe

Treatise of Predestination, fol. 40. to 63. 79. 106. to 110. Where this our conclusion is largely proved. Of Master *John Daniell*, his Excellent comfort to all Christians, cap. 3. 4. 5. 6. 27. Of Master *Thomas Paltryman*, in his Treatise of heavenly Philosophie. lib. 1. cap. 7. 8. Of Master *Edward Deering*, in his 7. 10. 14. 16. 18. 24. and 27. Lectures on the Hebrewes. Of Master *James Price*, his Fanne of the Faithfull. esp. 1. 2. 3. 4. Of Learned Doctor *Fulke*, and Master *Cartwrights*, Notes on the Rhemish Testament. Notes on Luke 8. sect. 1. on Romans 11. sect. 2. on 1. Tim. 1. sect. 2. on Apocalypse 2. sect. 2. Of Learned and Godly Bishop *Babington*, Exposition on the 12. Article of the Creed. Life everlasting. page 259. 260. in his works at large. In his profitable Exposition on the Lords prayer. page 127. 128. 194. to 203. 222. with his Sermon at *Pauls Crosse*. 1591. part 1. and 2. p. 273. &c. Of Solid Doctor *Whitakers*: *Responsio ad 8. Rationes Campiani. De Paradoxis*. lib. 13. *De Ecclesia. Controversia*. 2. *Quest.* 3. cap. 2. p. 146. and *Gynea Cantio*. p. 17. to 25. Of Doctor *Sparkes*, Answer to *John De Albinis*. Discourse against Heresies. cap. 34. page 281. to 285. and in his comfortable Treatise for a troubled Conscience. London, 1580. of Master *Robert Keilway*, Sermon of sure Comfort. 1580. page 22. to 27. and 46. to 85. Of Master *John Vall*, his *Peters Fall*. London, 1589. Sermon 2. Of Master *Arthur Gurney*, his Fruitfull Dialogue betweene Reason and Religion. fol. 45. 46. 47. Of Master *John Anwicke*, Meditations vpon Gods Monarchie, and the Devils Kingdoms. cap. 6. 7. 10. 11. *Bartimeus Andreas*, Sermon, 2. on Canticles 5. page 64. to 70. Of Master *John Northbrooke*, his poore mans spirituall Garden. cap. 1. and 18. Of Learned *Mathew Hutton Arch-Bishop of Yorke*: * *De Electione & Reprobatione Commentatio*. page 41. 42. 43. Of Doctor *Esseius De Certitudine salutis & perseverantia Sanctorum non interrupta Oratio* *sive Hardouici Cantabrigie habita*. page 45. to 64. Of Doctor *Robert* 1613. *Soma, Tractatus de tribus Questionibus. Questio. 3. p. 85.*

*All these are collected and set out by Thy.

to 93. Of Doctor Chaderton, *De Iustificacionis coram Deo, & fidei iustificantis Perseuerantia non intereſſa* page 94. to 112. (to whom I might adde thoſe ſeueral Bishops, Doctors and Deuines, which compoſed *Barrets* Recantation, and the Articles of *Laubhorſt*, which conclude in terminis for vs.) Of Godly and experimentall Maſter *Graham*, *Graue* Counſels and Aphoriſmes, Addition. 2. and 3. in his workes at large, London. 1612. p. 46. 51. 63. ſect. 24. p. 68. His firſt Sermon. Quench not the Spirit. p. 246. to 250. His 14. Sermon p. 341. Expoſition on Pſal. 119. page 382. 495. 496. Godly Inſtructions. cap. 32. page 694. cap. 53. page 764. A Letter againſt hardneſſe of heart. p. 864. A Letter conſolatorie. p. 876. Of *Edwin* Arch-Biſhop of *Turky*, Sermon on Luke 1. page 74-75. ſect. 14. Of Solid and Scholaſticall Maſter *William Perkins*, Expoſition on the Creed. Tom. 1. of his workes p. 254. 282. 283. Treatiſe of Diſſertions. p. 417. Reformed Catholicke. point. 3. page 562. 563. &c. Of Gods Free Grace, and mans Free Will. page 738. 739. A Treatiſe of Predeſtination. Tom. 2. page 636. 637. 638. Expoſition on Iude, verſe 1. Tom. 3. page 487. 488. Of incomparable *Hooker*, Diſcourſe of Iuſtification. ſect. 26. Sermon of the Perpetuity and certainty of faith in the Elect. Sermon 1. on Iude. ſect. 10. to 15. Of Maſter *William Burton*, in his *Dauids* Euidence. 1596. Sermon 5. p. 102. to 115. Of Maſter *Iohn Hill* in his *Life* euertlaſting. lib. 5. cap. 2. Quæſt. 4. 5. 6. cap. 3. Quæſt. 21. and of Reuerend Maſter *Phillips*, Sermon on Romans 8. ver. 15. 16. in the
• King James, raigne of bleſſed Queene *Elizabeth*. • Of Learned King *James* of happy memory, in his Declaration againſt *Verſinus*. page 15. 18. 19. 26. 35. where he ſtiles the Arminian Aſſertion of the Apoſtaſie of the Saints, a wicked Doctrin, a blaſphemous Hereſie, directly contrary to the Doctrins of the Church of England: and *Bertinus* his Booke of the Apoſtaſie of the Saints, a blaſphemous Booke, the very Title whereof were enough to make it worthy the fire, branding *Bertinus*, with the name of an Hereſique and Atheiſticall ſectarie

Jefferie. Of eminent, learned and renowned Doctor *Reinolds*, *Thesis*. 4. sect. 23. 24. *Defensio Theſium*. sect. 17. 20. *Censura Librorum Apocryph. Praelectio*. 207. and conference at *Hampton Court*. page 41. 42. 43. Of Reverend and learned Doctor *Robert Abbot*, late Bishop of *Salisbury*, once *Regius* Professor of Divinity in *Oxford*. in his Answer to *Bishop* part 1. cap. 12. part 2. cap. 3. *De perseverantia Sanctorum Lectura* 1. read publickely in the Divinity Schooles of *Oxford*, July 10. 1613. in the Act time, and *Animadverſio in Thompſoni Diatribam*. Of profound Doctor *Feld*, of the Church, booke 1. cap. 3. 6. 7. 8. Answer to *Theophylus Higgins* 1. part. cap. 3. 2. part. sect. 2. page 832. 833. 834. Of judicious Doctor *Bulkeley*, in his Apologie for the Religion established in the Church of *England*. London, 1608. page 62. 64. 196. Of Acute Doctor *William Selater*, in his Sermon preached at *Pauls Crosse*, September, 17. 1609. on *Hebr.* 6. 3. 4. 5. 6. London, 1610. and in his Exposition on the 1. Epistle of the *Theſſalonians*, cap. 1. ver. 4. page 30. ver. 5. page 39. 40. 44. cap. 3. ver. 13. page 251. c. 5. ver. 9. 10. p. 436. to 455. ver. 19. p. 596. ver. 20. p. 535. 536. v. 24. p. 524. 571. Exposition on Epistle 2. cap. 1. ver. 3. p. 7. v. 10. p. 53. 54. v. 11. p. 66. to 71. c. 2. v. 13. p. 178. to 190. c. 3. v. 3. p. 229. to 234. Of Laborious and learned Doctor *Willet*, Commentary on *Romans* 5. Controversie 3. on cap. 6. Controu. 7. on cap. 8. Con. 17. 19. on cap 9. Cont. 16. on c. 11. Con. 21. and *Synopsis Papismi*, page 64. 65. 448. 923. 924. 925. Of Godly Master *Richard Rogers*, in his 7. Treatises. Treatise. 2. cap. 20. Treatise 6. cap. 2. 3. 4. 5. Of Master *Thomas Rogers*, *Analysis* on the 17. Article. Proposition 3. Of Master *Francis Triggs* true Catholicke. cap. 5. London 1602. p. 150. to 187. Of Master *Wotton*, Triall of the *Rhomish* Clergies, title of the Church. London, 1608. page 212. and in his *Dangerous Plot discovered*, London, 1626. cap. 11. 12. page 37. to 81. Of Master *John Trendall* His Arke against the Dragons flood. London,

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 for Heauen. London, 1621. p. 236. 237. 246. Of Caleb
Delachampius, *Vindicia Solomonis*, *Cantabrigia*. 1622.
 Of Reuerend Bishop. Hall, Contemplation. Volume. 6. lib.
 17. *Solomons* Desfection. p. 1274. in his workes at large.
 Of Eminent Doctor Prideaux, in his *Ephesus* Backsliding:
 and *Lectura 6. De perseuerantia Sanctorum. Oxonia. 1621.*
Iulij 7. in Vesperijs Comitiarum. Of Master Samuel Crooke
 in his Guide to true Blessednesse. Edit. 3. p. 44. 45. 60.
 68. 78. Of Master Samuel Smith, his *Dauid* blessed man.
 London. 1623. Edit. 7. page 222. to 227. and his Chiefe
 Shepheard. p. 96. 97. 98. 486. 487. Of Master Thomas
 Cooper, Growing in Grace. London, 1622. p. 15. 346.
 to 379. Of Master John Frimew Grounds of Religion.
 London, 1621. *Quaest. 13.* and 23. Of Doctor Griffith
Williams in his Delights of the Saints. London, 1622. page
 157. to 186. Of D. Thomas Jackson, the raging Tempest
 stilled. p. 319. to 345. Of Doctor William Gouge, his
 whole Armor of God. p. 256. 286. Of Master Ezechiel
 Culnerwell, Treatise of Faith. p. 489. to 506. Of Master
 Cleaver, Sermon on Iohn 6. v. 26. 27. Doctr. 4. Of Doct-
 or Francis White now Bishop of Norwich, Reply to Fisher.
 page 49. to 55. 80. 82. 84. 87. 102. 167. 168. 200.
 Of Learned Master Thomas Gataker, his Gaine of Godli-
 nesse; *Dauids* remembrance, the lust mans Ioy, and signes
 of Sincerity. Of Doctor Carlton the late Reuerend Bishop
 of Chichester. Doctor Davenant Bishop of Salisbury. Doctor

Goads, Doctor *Balcanguel*, and Doctor *Ward*, See *Suffragium Britannorum*; and the Synod of Dort, Article. 5. to which they haue all subscribed their names; in the

* *King Charles* raigne of our late Soueraigne King *James*. * Of Learned Master *Richard Bernard*, his Rheemes against *Rome*. page 303. to the end. Of Reuerend Bishop *Dauenat*, *Expositio Epistola Pauli ad Collossenses*. cap. I. v. 23. p. 144. 145. c. 3. v. 8. p. 364. 365. v. 8. p. 368. c. 4. v. 14. p. 519. Of Master *John Rogers*, Doctrin of Faith. p. 319. to 345. Of Master *Scudder* in his Christians daily walke. Edit. 2. cap. 15. sect. 7. Of Master *William Pemble* his *Vindicia Gratia*, p. 34. 35. 36. Of Master *Robert Balton* Generall Directions for the Comfortable walking with God. p. 22. 23. 24. Of Master *John Barlow*, Exposition on 2. Tim. 1. p. 135. 278. 279. 367. 368. 369. 374. Of M^r *William Sparkes*, his Mistery of godlinesse, *Oxonia*, 1629. c. 2. Of Doctor *Thomas Goads*, *Pelagius Redivivus*. Of Acute and learned Doctor *Featly* 2. Parallel. page. 21. to 95. Of Master *Henry Burton* of Christ-Church in *Oxford*, in his Melancholie. Edit. 3. p. 641. Of Master *Samuel Ward* in his Balme from *Gilead* to recouer Conscience. p. 56. 78. Of Master *Henry Burton* of St. *Martins* in *Friday street*, his Plea to an Appeal. p. 6. to 40. and his Truth triumphing ouer Trent. cap. 17. Of Master *John Weems* his Portraiture of Gods image in man. London, 1627. c. 16. where this point is pitchily handled. Of Sir *Christopher Sybthorpe* his friendly Aduertisement to the Catholickes of *Ireland*. cap. 7. 8. Of Master *Francis Rouse* in his Doctrin of King *James*. p. 39. to 98. Of Master *Tates* his *Ibis ad Casarem*. p. 104. to 157. Of Reuerend Bishop *Carlton*, Examination of Master *Montagues* Appeale. cap. 5. 6. 7. 8. with the ioynt affections of all our Dort Diuines, being men of note and eminency in our Church: and of my owne Perpetuity of A Regenerate mans estate: to omit the late printed workes of some other moderne Authors, formerly quoted. All these recited Writers of our Church, being one hundred

dred and more in number; haue all of them in substance, most of them in terminis, euen purposely, copiously, vnanimously, constantly, and professedly defended, the totall, and finall perseverance of the Saints, as the vndoubted Doctrine of our Church: oppugning and largely refelling, the Pelagian Popish and Arminian Hæresie, of the Saints Apostacie, and of true grace in Reprobates, which is peculiar to the Elect alone. Neuer was there any one point of Doctrine which our Church embraceth, so copiously maintained, so abundantly seconded and backed with a constant and vnterrupted streame and series of Authorities, and printed Records as this; no orthodox member of our Church so much as once impeaching it: no spurious or rotten member since *Barrets* publike *Recantation*, so much as once oppugning it in any authorized worke, Master *Mountagues*, and Doctor *Jacksons* onely excepted, which all men generally dislike: Therefore we may now without all Question or dispute, declare, resolve, and finally adiudge it, to be the ancient established, and vndoubted Doctrine of our Church: taking all such for *Pelagians*, *Popists*, *Arminians*, yea pestilent *Hæreticks*, *atheisticall Sectaries*, and dangerous Innovators, (as *King James* hath long since doomed and adiudged them to our hands) who haue beene, are, or shalbe: so audaciously presumptuous, as either publickely in words or wrighting to oppugne it.

You haue seene now Christian Readers these 7. Anti-Arminian Positions infallibly, irrefragably proued to bee the ancient, established, professed, and resolved Doctrine of the Church of England, by the seuerall, yet vnanimous Articles of England, Lambeth, and Ireland: by the Common prayer Booke, and Homelies authorized in our Church: the Catechisme allowed by King Edward the 6. the Questions and Answ. of Predestination, bound vp and printed with our ancient Bibles: the famous Synod of Dort; the Recantation of *Barres*, and by the vnanimous punctuall, full and copious testimonie of all the eminent, learned, godly, and renowned *Writers, Martyrs, Pillars, and Fathers of our Church*

from the very infancy of her reformation to this present; not one of them so much as once oppugning the truth or orthodoxie of all or any of them; and shall wee, may mee, can we now be so ridiculously absurd, so audaciously irreligious, as once to question; whether they are the receiued Doctrines of our Church or no? Doubtlesse if the Church of England hath any Truthes or Doctrines in her, these must, these cannot but be they; since I dare boldly auerre, because I doubt not but to proue it; that no points of Doctrine whatsoever, (no not the points of Iustification by faith alone, of Transubstantiation, or of the Sacrament in both kinds,) haue beene more punctually, frequently, vnanimously, and copiously defended, then all, or most of these, who haue all the learned of our Church their open and professed Aduocates.

If any man now be so strangely obdurate, so wilfully blinded with Popish & Arminian Errors, that he will not yet subscribe vnto these euident and most apparant orthodox conclusions, nor yet acknowledge them for the ancient, the vndoubted Doctrines of the Church of England, let him giue me leaue to vouch some other Precedents and Records which shall force him to confesse it. The intire Church of England consists of three grand members: The Church of Ireland, the Church of Scotland, and the Church of England, the mother or mistres of the other two; then I can vncontrouersable euidence, that these three seuerall Churches did constantly heretofore, and doe as yet vnanimously acknowledge, defend, and iustify these our Anti-Arminian Conclusions, the victory, shall, and points in present issue must be yeelded to me.

For the Church of Ireland; its out of question, that she hath alwayes both in ancient and moderne ages concluded with vs: For in ancient times, in the points of the Immortality, eternitie, and freenesse of Gods Election; the predestined number of Gods Elect; the infallible certainty of their effectual calling; and saluation; Reprobation, Free will, and vniuersall grace, we must finde Saint Chrysostome, Sedulius,

The Church of Ireland.

a Elegit. ut in
Christi ante con-
stitutionem mun-
di predestinati-
one scilicet eter-
na, non creatio-
ne temporaria,
sed vocatione
gratuita vel in-
debita gratia:
Etc. Sermo. Sā-
cti Galli habi-
tus Constantie
Bibliotheca pa-
trum. Tom. 6.
part 2 p. 714.
A. B.

b Sedulius in
Romanos, 9. in
Ephes. 1. & 2,

most

E P

and

and *Claudius*, three ancient Irish Fathers, and with them the ancient Irish Church; concurring fully with vs, and with St. *Augustine*, in these our orthodox positions, as that Reverend, learned, and incomparable Irishman, Doctor *Usher*, Arch-Bishop of *Armagh*, the honour of our Church, and glory of his Nation, hath evidently and largely proved, in his *Epistle of the Religion professed by the ancient Irish*, bound vp at the end of Sir *Christopher Sybthorpes* workes, page 7. 8. 9. to which I will referre you. What the moderne Doctrine of the Church of *Ireland* is, the fore-recorded *Articles of Ireland*, composed in the Convocation at *Dublin*: in the yeere 1615. which conclude in terminis for vs, together with Bishop *Usher*'s Answer to the *Iesuits Challenge*, his now recited *Epistle*, and Sir *Christopher Sybthorpes Aduertisements*. cap. 7. 8. sufficiently euident: so that both the Primative, and present Irish Church are wholly, fully for vs, point-blanke against our Opposites.

That the ancient and moderne Church of *Scotland* hath suffragated vnto our Conclusions, it is vndeniablie euident, by their vnanimous and generall Confession of the true Christian faith and religion, subscribed by King James himselfe, his household, with sundry others at *Edenborough* the 28. of Ianuary, in the yeere 1581. being the 14. yeere of his Maiesties raigne. Articles: Of Originall sinne: Of Election, of Faith in the holy Ghost: Of the cause of good workes: Of the Church, of the immortality of the soule, by M. *Knox* in his *Answer against the Adversaries of Gods Predestination*: by Master *Rollocke*, Rector of the Vniuersitie of *Edinburgh*, his Commentary on the *Ephesians*. cap. 1. 2. 3. and 5. and on *Psalme* 51. By Master *William Comper* Bishop of *Galloway* in *Scotland*, once Minister of *Perth*, in his *Heauen opened*, on *Rom. 8. v. 9. 28.* to the end, and in sundry other of his workes. By Master *Iohn Weems* his *Portraiture of the Image of God in man*. cap. 16. of *Free will*, where all, or most of these Arminian points are pithily discussed. By *Sharpius* a learned Scot, Profes-

3
The Church
of England.
a For which
read Bede
Ecclesia. Hist.
lib. 1. cap. 10.
17. 21.
b Exposition in
Romanos. 5 &
8. & 9. & 11.
in Eph. 1. & 2.
in 1. Tim. 1. p.
& c. 2. 19. in
1. Pet. 1.
c Exposition in
Rom. 5. c. 8. 19.
20. 31. in Eph.
1. 1. 20. 11. in
2. Tim. 1. p. &
2. 19.
d De causa Dei
l. 1. 1. 3. where
our points
are learnedly
discussed.
e See Surin.
Concil. Tom.
3. p. 918. 919.

for of Divinity now in Dyon: *Traictatus De Iustificacione*.
cap. 5. and *Synagoga Theologia*, who all concurre vnani-
mously with vs in these our present conclusions, which
they professedly and pertinaciously maintaine and iustify.

That the Primæiue Church of England hath subscribed
to our present Assertions; her *ancient* ^a *publicke opposition*
to *Pelagianisme*, her ^b *Bede*, her ^c *Anselme*, her ^d *Bradwar-*
dine, and ^e *Wickliffe testify*; in that they constantly adhered
to St. *Augustine*, and so to our Assertions, as the vndoubted
truth, oppugning these now Arminian, then Pelagian Te-
nents, as dangerous and grace-opposing errors; as their
places quoted in the margin, and in part recited in my
Perpetuity. p. 257. 261. &c. will more at large declare.
The ancient Church of England, and these her famous wri-
ters, were professed *Anti-Pelagians*; therefore *Anti-Ar-*
minians. What this our Church hath beene of latter times,
the fore-recited evidences, and Authors doe abundantly
testify: I need not here repeat it: I will therefore onely adde
some further evidences, to proue, our Anti-Arminian posi-
tions to be; our Arminian noualties not; to be, the ancient
received and vndoubted Doctrine of our Church.

My first, of these more full and puctuall evidences, is
the ingeminated confession and reiterated protestation of
of the *Heades* of the Vniuersity of *Cambridge*, in a memo-
rable Letter of theirs purposely written about the sup-
pression of these new Arminian errors to their honoured
Chancellor, and subscribed with their seuerall hands. March
8. 1595. which Letter I haue truly transcribed out of the
originall Coppy, (remaining in the hands of Doct. G: who
can produce it if occasion serue,) in forme as followeth.

Right Honourable, our bounden dutie remembered; Wee
are right sorry to haue such occasion to trouble your
Lordship; but the peace of this Vniuersity and Church (which
is deare vnto vs) being brought into perill, by the late reuiuing
of new opinions, and troublesome Controuersies amongst vs,
hath urged vs (in regard of the places we here sustaine) not
onely

g Arminianisme was then reputed corruption.

h Arminianisme the was not only displeasing to the heads, but likewise to the whole Vniuersity.

i Arminianisme is then contrary to the Doctrine of the Church of England, & agreeable to Popery.

k I would our heads in our Vniuersities our Bishops and Clergie were as careful and zealous in this nature now, as these were then.

l These heads were no Arminians.

m Anti-Arminianisme the is the truth, yea the ancient and professed Doctrine of our Church.

n Arminianisme is then but a Bridge or Viueva-

to say false Doctrine, to the corrupting & disturbing of this Vniuersity and Church, if it be not in time effectually presented.

For remedy hereof, we haue with ioynt consent and care (upon complaints preferred by diuers Bachelors in Diuinity,) proceeded in the examination of the cause according to our Statutes and vsuall manner of proceeding in such causes: whereby it appeareth by sufficient testimonies, that Doctor Baroc hath offended in such things, as his Articles had charged him withall.

There is also since the former, another complaint preferred against him by certaine Bachelors in Diuinity, that he hath not only in that Sermon, but also for the space of these 14. or 15. yeeres, taught in his Lectures, preached in Sermons, determined in the Schooles, and printed in seuerall Bookes diuers points of Doctrine, not onely contrary to himselfe, but also contrary to that which hath beene taught and receiued euer since her Maiesties raigne; yet agreeable to the Errors of Popery, which we know your Lordship hath alwayes disliked and bared: So that we who for the space of many yeeres past, haue yielded him sundry benefites and fauours here in the Vniuersity being a stranger, and forborne him when hee hath often himselfe, vsed & curious in alienate publica, broached new and strange questions in Religion, now vnlesse we should be carelesse of maintaining the truth of religion established, and of our duties in our places, cannot (being resolved and confirmed in the Truth of the long professed and receiued Doctrine,) but continue to use all good means, and seek at your Lordships hands some effectuall remedy hereof, least by permitting the passage to these Errors, the whole body of Popery should by little and little breake in vpon vs, to the overthrow of our Religion, and consequently by the withdrawing of many here and elsewhere from true obedience to her Maestie.

May it therefore please your good Lordship to haue an honourable consideration of the premises, and (for the better maintenance of the same) to command that the Kings Allegiance, to Popery, and a means to draw Subjects from the Kings Allegiance,

maintaining of peace, and the truth of Religion so long and quietly received in this Vniuersity and Church,) to vouchsafe your Lordships good ayde and aduice, both to the comfort of us, & (wholly consenting and agreeing in judgement,) and all others of the Vniuersity soundly affected, and to the suppression in time, not only of these Errors, but even of grosse Popery like by such meanes in time, easily to creepe in among vs (as wee finde by late experience it hath dangerously begun :) Thus craving pardon for troubling your Lordship & commending the same in prayer to the Almighty God, we humbly take our leave,

From Cambridge the 8. of March. 1659.

Your Lordships humble and bounden to be commanded, Roger Goads, Procan, R. Some, Thomas Legge, John Jeron, Thomas Newill, Thomas Preston, Humphrey Tyndall, James Monro, Edmund Barnell, James Chaderton.

THE severall obseruations from this Letter I have briefly touched in the margin: yet giue me leaue to trauesse them once againe, since repetition will make them more obseruable. First, it is evident by this Letter, that the Articles of *Lambeth* are no fained, no priuate Articles of priuate spirits, as some repute them: since not only our two Arch-Bishops, and their other Associates, but even the whole Vniuersity of *Cambridge* concurred in their composition in their two famous Doctors, *Tyndall* and *Whitaker*, men specially chosen by them for this purpose. Secondly, that the Articles of *Lambeth* (which were afterwards printed at *Cambridge*), by themselves, and since that with the last Lectures of Doctor *Whitaker*, were after their constitution approned, and received by 1613. the Vniuersity of *Cambridge*, who enjoyed much peace and quiet by them: which disproues that forged storie of

Anti-Arminianisme, the ancient received Religion of the Vniuersity of *Cambridge*, and the Church of *England*, and shall we now reiect or quzestion it? Anti-Arminianisme was then made no Quzre amog the heads of *Cambridge* as it is now.

Arminianisme was then an Error; it was then, it is now the fore-runner, nurse, & mother of Popery: this their, now our experience witnesseth

* *Responsio ad
Notas Roger-
monti. pars. 3. c.
24. p. 166. to
370.*

* *Cornelius*, touching the reuocation of the Articles by
Queene *Elizabeth*, and of Bishop *Whitgifts* incurring a
Præmunire, and the Queenes displeasure by them Third-
ly, that the Articles of *Lambeth* containe in them, no no-
ualties, but only the substantiall points of Religion taught
and receiued in the Vniuersity of *Cambridge*, & the Church
of *England*, and consented vnto by the best approued Di-
uines, both at home and abroad, during the whole raigne
of Queene *Elizabeth*: Therefore we may safely embrace
them, as a full declaration of the professed and vndoubted
Doctrines of our Church. Fourthly, that our Anti-Armi-
nian Conclusions (directly opposite to *Barrets* and *Baroes*
Errors, which this Letter mentions) are the resolued and
confirmed truth, yea the receiued, established, and long
professed Doctrines of the Church of *England*, and the Vni-
uersity of *Cambridge*. Fifthly, that the Arminian Errors
(for these only were *Barrets* and *Baroes* Errors of which
this Letter speakes) are agreeable to Popery, and quite
contrary to the Religion taught and receiued in the Church
of *England*, euer since Queene *Elizabeths* raigne. Sixthly,
that Arminianisme is but a * Bridge or Vsher vnto grosse
Popery, yea a meanes to * draw away Subiects from their
obedience to his Maiestie, and to bring in the whole body
of Popery into our Church by little and little: then all
which obseruacions, there can be nothing more punctuall
or aduantageous for our Anti-Arminian positions; more
opposite or disaduantageous to these Arminian Errors,

* And doe we
not find it so?
* And is it not
then dan-
gerous for our
King & State
to tolerate
it?

* See page 42
to 48.

Compare this Letter and its severall passages, with the
Recantation of *Barret*, with the Vniuersity Order formerly
quoted; and then it will be vndeuiably eident, that our
present Assertions were formerly held the vndoubted and
resolued Doctrines of the Church of *England* by the
whole Vniuersity of *Cambridge*, and dare any of her Heads
or members disclaime, or disanow them now?

My second Euidence, is the authority and resolution of
my much honored Mother, the Vniuersity of *Oxford*: who
from her Learned Divinity Professor, *Peter Martyr*
time,

time, (who planted and propagated our Anti-Arminian Assertions in her, in King Edwards dayes, by his excellent Lectures on the *Epistle to the Romans*, hath constantly to this very present embraced, professed, and publickly defended our present positions in her Divinity Schooles, as the vndoubted truth and Doctrine of our Church: Witnesse the 4th. Thesis of her incomparable Reynolds: (*Sancta Catholica Ecclesia quam credimus, est vetus Univerſus Electorum Dei*.) *Tractata in Schola Theologica*: Novem. 3. 1579. The ſolemne Anti-Arminian Lectures, of her Reuerend and learned *Regius* Divinity Profeſſor, Doct^r Robert Abbot, late Biſhop of Saluſbury: *De Gratia & perſeuerantia Sanctorum*: and *De Veritate Gratia Chriſti*: Theſe Lectures are dedicated to our Kings Maieſtie then Prince of Wales, and ſo are Doct^r Prideaux his Lectures following.

read publickly in her Divinity Schooles, in her Aet time, in the yeeres 1613. 1614. 1615. the profeſſed Anti-Arminian Lectures, of her vnparalled preſent *Regius* Divinity Profeſſor, Doct^r John Prideaux: *De Abſoluto Reprobationis Decreto*: *De ſcientia media*: *De Gratia Vniuerſali*: *De Conuerſionis modo*: *De Perſeuerantia Sanctorum*: *De ſalutis Certitudine*: and *De ſalute Ethnicorum*: all which were ſolemnelly read in her Divinity Schooles at her publicke Aets in the yeeres 1616. 1617. 1618. 1619. 1621. 1622. 1623: the publicke Anti-Arminian Lectures of her iudicious and learned late Lady *Margaret* Profeſſor, D^r *Sebaſtian Benefield*, *De Sanctam^{um} perſeuerantia*: lib. 2. reade ſolemnelly in her Schooles in the yeere 1617. and ſince that printed at *Frankfort* for their better diſperſion into the parts of *Germany*. In the yeere 1618. together with the late *Aet* Questions, of her proceeding Doct^r of Divinity in the yeere 1627. which I ſhall here ſet downe in briefe as I find them printed.

QUESTIONES IN SACRA THEOLOGIA DOCYENDA OXONIA VESPERIS SEPTIMO DIE IULII AN. DO. 1627.

Quæſtiones præſcriptæ Acceptæ Frewen.

Prædeſtinatio ad ſalutē ſit proper præſentem ſalutē? Neg.

An Prædeſtinatio ad ſalutē ſit mirabilis? Neg.

Gratia ad ſalutē ſufficiens conceditur omnibus? Neg.

Quæſti-

Quaestiones inceptoris Cornelij Burges.

Vari fideles possint esse certi de sua salute? Aff.

Fides semel habita possit amitti? Neg.

Vera fides cadat in Reprobum? Neg.

Quaestiones inceptoris Christophori Potter.

Efficientia gratia pendeat a libero influxu Arbitrii? Neg.

Christus Divina iustitia, vice nostra propriè & integre

satisfecerit? Aff.

Ipsè nobis fidei, & credere, imputetur nobis in iustitiam, sensu proprio? Neg.

All these recited testimonies of this my famous Mother University, who hath constantly bent her selfe against Arminius and his Followers together with the late conviction of one *Brookes*, (a young ungrounded Divine,) before her Heads, for broaching some Arminian Tenents in a Sermon at Saint *Maries*; doe undoubtedly proue our Anti-Arminian Assertions, thus constantly defended, professed, and resolved by her chiefe Professors, the unquestionable and received Doctrines of our Church. That which both our Universities have constantly embraced, professed & patronized since the reformation to this present, must needs be the ancient received, and undoubted Doctrine of our Church. But both our Universities have ever from the beginning of Reformation to this present, even constantly embraced, professed, and protected our Anti-Arminian positions, but oppugned their Arminian opposites: (this the present, with the precedent and subsequent evidences will infallibly demonstrate.) Therefore they must needs be the ancient retained, and undoubted doctrine of our Church.

3

My 3. Evidence is the expresse confession of three reverend Divines of speciall note and credit in our Church: The first of them is famous Doctor Whitakers, who in formish vs in his last Sermon: That the Church of England ever since the Gospel was restored to her, hath alwayes held and embraced the opinion of Election and Reprobation which he there (and we here) maintaines. This Bucer (saith he) in our University; this Peter Martyr at Oxford, have pro-

* *Cyprus Canto.*
Octobris. 9.
1595 P 15.16.

posed

fessed: two eminent Divines; who have most abundantly wa-
 tered our Church with their sermons in the dayes of King
 Edward; whose memories shall be always honourable among
 us, unless we will be most ungratefull: * This opinion I de-
 Auditore in both our Universities; the Bishops, Deanes, and
 either Divines, who upon the advancement of our famous
 Queene Elizabeth to the Crowne, returned either from exile,
 or were released from the prisons into which they had bene
 thrust for the profession of the Gospell: or saved from the
 hands of persecuting Bishops: those by whom our Church was
 reformed, our Religion established, Popery thrust out and
 quite destroyed, * all which we may remember, though few of
 this kinde be yet living. * This opinion (I say) they themselves
 have held, and commended unto us: in this faith have they
 lived, in this they dyed, in this they alwayes wished that we
 should constantly continue: And shall wee then renounce
 this Opinion, or question whether it be the Doctrine of
 our Church or no? Lastly, I appeale (saith he) to our con-
 fession; in which I am perswaded the same Doctrine which I
 have this day handled is not obscurely delineated: nor only be-
 cause all our Articles were composed by the Disciples of Bucer
 and Martyr, but even out of the very words and meaning of
 the Confession: and so he proceeds to prove his Doctrine to
 be warranted by our 17. Article by 5. severall Arguments:

The second Witness is Reverend Bishop *Carlton*
 in his Examination of *Master Mountague* Appals cap: 22
 where he writes thus.

The Church of England was reformed by the helpe of
 our learned and Reverend Bishop, in the dayes of King
 Edward the six, and in the beginning of the Raigne of
 Queene Elizabeth. They who then gave that forme of
 reformation to our Church, held consent in Doctrine with
Peter Martyr, and *Martin Bucer*, being by authority
 appointed Readers in the two Universities: and with o-
 ther then living, whom they judged to be of best learning
 and soundesse in the reformed Churches: and of the An-
 cients, especially with *St. Augustine*, and were carefull to
 hold

* Marke this
 passage well
 See Bishop
 Abbot in Thop.
 (on Diatribam.
 Prefatio Lello-
 vi, & cap. 1.
 accordingly.

* Doctor *Whi-*
takers there-
 fore speaks
 upon his own
 knowledge, &
 shall we not
 then beleieve
 him?

* This there-
 fore was & is
 the Doctrine
 of our
 Church.

hold this Vnity amongst themselves, and with the reformed Churches. For thoe these worthy Bishops who were in the first reformation, had this respect vnto *P. Martyr*, and *M. Bucer*, it is apparent, both because the Doctrine of our Church doth not differ from the Doctrine that these taught, and because that worthy Arch-Bishop *Cranmer* caused our Leiturgy to be Translated into Latine, and craved the consent and iudgement of *M. Bucer*, who gave a full consent thereto, as it appeareth in his workes, *Inter opera Anglicana*. And *P. Martyr* being likewise requested, writeth in his *Epistls* touching that matter, his iudgement and consent of the gouernment and discipline of our Church.

This vniformity of Doctrine was held in our Church without disturbance, as long as those worthy Bishops liued, who were employed in the reformation.

For albeit the *Partians* disquieted our Church about their conceiued Discipline, yet they neuer mooued any quarrell against the Doctrine of our Church, which is well to be obserued. For if they had embraced any Doctrine which the Church of England denied, they would assuredly haue quarrelled about that as well, as they did about the Discipline. But it was then the open confession both of the Bishops and of the *Partians*, that both parts embraced a mutuall consent in Doctrine, onely the difference was in matter of inopiformity. Then hitherto there was no *Puritan* Doctrine knowne.

The first disturbers of this vniformity in Doctrine, were *Barret* and *Barris* in Cambridge, and after them *Thompson*. *Barris* and *Barris* began this breach in the time of that most Reuerend Prelate, Arch-Bishop *Whitgift*. Notwithstanding that these had attempted to disturbe the Doctrine of our Church, yet was the vniformity of Doctrine still maintained.

For when our Church was disquieted by *Barris* and *Barris*, the Bishops who then were in our Church, examined the new Doctrine of these men, and vniuersally dismised and rejected

reiected it: And in the point of Predestination confirmed that which they vnderstood to bee the Doctrine of the Church of England against *Barret* and *Baro*, who oppugned that Doctrine.

This was fully declared by * both the Arch-Bishops, *Whitgift* of *Canterbury*, and *Hutton* of *York*, with the other Bishops and learned men of both Prouinces, who repressed *Barret* and *Baro*, refuted their Doctrine, and iustified the contrary, as appeareth by that Booke, which both the Arch-Bishops then compiled.

The same Doctrine which the Bishops then maintained, was at diuers times after approued, as in the *Conference at Hampton Court*, as will be hereafter confirmed. And againe it was confirmed in *Ireland*, in the Articles of Religion in the time of our late Soueraigne, *Article* 38.

The Author of the *Appeale* pleadeth against the *Articles* of *Lambeth*, and iustifieth the Doctrine of *Barret*, *Baro* and *Thompson*, auerring the same to be the Doctrine of the Church of England.

This he doth not by naming of those men, whose names he knew would bring no honour to this cause: but by laying downe and iustifying their doctrines, and suggesting that they who maintained the doctrines contained in the *Articles* of *Lambeth*, are *Caluinists* and *Puritans*: So that those Reuerend Arch-Bishops, *Whitgift* and *Hutton*, with the Bishops of our Church, who then liued, are in his iudgement to be reiected as *Puritans*.

The question is, Whether of these two positions wee must now receiue for the doctrines of our Church: that which *Barret*, *Baro*, and *Thompson* would haue brought in, which doctrines were then refuted and reiected by our Church; Or that doctrine which the Bishops of our Church maintained against these men, which doctrine hath been since vpon diuers occasions approued? If ther were no more to be said, I dare put it to the Issue before any indifferent Iudges. Thus far this reuered Bp. whose testimony alone might sufficiently determine our present Controuersie.

The third witnesse is Doctor *Samuel Ward* in his *Concio*

* If this were the Doctrine of both our Arch-Bishops and Bishops then, I doubt not but it is their Doctrine now, or else they are much degenerated from these their worthy Predecessors.

ad Clerum, preached in St. Marius in Cambridge, January 22. 1625. page 45. This also (saith he) I can truly add for a conclusion; that the Universall Church hath alwayes adhered to St. Augustine in these points, (speaking before of some Anti-Arminian conclusions, all which are fully related in his *Suffragium Britannicum*, annexed to this *Sermon*.) ever since his time till now: the Church of England also from the beginning of reformation, and this our famous *Academia*, with all those who from thence till now, have with vs enjoyed the *Divinity Chaires*, if we except one forraigne French man; (to wit, *Peter Baro*.) one, I say, who by the vigilancy of our Ancestors, and the large authority of the most Reverend Arch-Bishop Whitgift was compelled to renounce his chaire, have likewise constantly adhered to him: And if to him, then certainly to vs, as the 2. part of his 7. Tome which makes wholly for vs, will infallibly evidence: By these three severall testimonies it is abundantly evident, that our *Divinity Professors* and first reformers of Religion in King *Edward the 6.* his dayes: our Reverend and learned orthodox *Divines* that either suffered, or escaped *Martyrdom* in *Queene Marius* dayes: our Bishops, *Divines*, and learned *Cleargie*, who composed our *Articles* in *Queene Elizabeths* dayes: our famous *Vniuersities* of *Oxford*, and *Cambridge*, with all their *Divinity Professors* from the beginning of reformation to this present; (excepting *Baro*, who was conuented, and in a manner expelled for his erroneous Tenents,) together with the whole Church of England from her first reformation to this instant, have constantly approoved, unanimously embraced, and resolutely maintained our Anti-Arminian conclusions, as the vndoubted resolutions and Doctrines of our English Church: and will any man now be so audaciously absurd, as to call them into question, whether they are the Doctrines of our Church or no? Not to speake of *Master Samuel Ward*, or *Master Carpenter*, or *M. Dumble*, or other of our late vnrecited writers, who condemne Arminianisme in the grosse: not yet

a Balme from
Gilead to re-
couer Consci-
ence p. 56. 78.
b Achithophel
p. 13. 25. to 35.
f Abstruce-
nesse of Di-
uine Miste-
ries.

to mention any of the fore-quoted Authors: my 4th Evidence to prove our Anti-Arminian Tenents the vndoubted Doctrines of our Church; is the authorized translating and printing in our English dialect, not only of St. *Augustines* cheife works against the *Pelagians*; but euen of *Caluin*, *Beza*, *Zanchius*, *Bucanus*, *Treleatius*, *Bastingsius*, *Ursin*, *Kimindancius*, *Piscator*, *Fajus*, *Oleuius*, *Iunius*, *Reniger*, and *Moulin*, works against the *Pseudo-Lutherans*, and *Arminians*, who passe for orthodox and approved Authors in our Church, whom some stile a *Caluinist*.

Certainly if the Doctrine of our English Church, were various from these Authors Tenents, they being the greatest Anti-Arminians this day exstant; their names would neuer be so venerable, their works not so highly esteemed in our Church, as to be thus englished, authorized, sold, and printed here among vs (as we know they are) without controll: Since then our Church hath thus indenized and adopted these forraigne Authors with their Anti-Arminian Writings; since she thus claimes them for, and rakes them with her owne, her Doctrines questionlesse are the same with theirs; and so wholly ours, not our Arminian Opposites, whom all these pointblankte oppugne.

You haue scene now, pious Readers, what plentifull numerous, punctuall, full and faire Evidences, Records and witnesses, of all sorts, and ages our Anti-Arminian Tenents haue produced, to vindicate and prove themselves the ancient, established, professed, resolved, and vndoubted Doctrines of the Church of England: Let vs now examine on the other side what evidences, what testimonies these Arminian Errors can rake vp together, to indite themselves vnto our Church.

First of all, they haue none of the fore-quoted *Articles*, *Homilies*, *Common prayer Books*, *Catechismes*, *Synod*, or *Recitation*; no publick record or monument of our reformed Church to iustify them; Yes all these (as our Church hath alwayes hitherto expounded them) doe positively condemne them for insufferable and branded Errors.

Secondly, there is neuer a Martyr, neuer a Diuinity Professor in either of our Vniuersities, (*Baro*, a famous Frenchman excepted,) neuer an orthodox or approved English Writer that I know off from the beginning of Reformation to this instant, that can giue in any euidence in one particular point, (much lesse in all points) on their side, being rightly vnderstood; where as we haue produced a whole Century of Authots, if not more, against them. The only Authors that they can produce, and those but partiall maimed, and obscure witnesses, not intire, nor perspicuous; are ^d *Peter Baro* in *Queene Elizabeths*: ^e *Thomson* in *King James*, and ^f *M. Adamnagur*, and ^g *Jackson* in *King Charles* his raigoe: men branded and condemned in our Church. The first of these being an exortique Frenchman, was solemnely conuicted and censured for his extortion Bookes and Fesents; first at *Lambeth*, by the compoilers of the *Lambbeth Articles*, and afterwards in the *Vniuersity of Cambridge* by all the heads of Houses, vpon the complaint of diuers Bachelors of Diuinity: vpon which ^h *hee* was forced to forsake the *Vniuersity*, and our Kingdome too. This branded and illegall witnesse then, being at the very best a forraigner, doth only marre, nor helpe their cause: The second was but an *Anglo-Belgicus*, a dissolute, ebrious and luxurious English-Dutchman: ⁱ *his* Booke was denied *licens* here, as being contrary to the *Doctrine* of the Church of England; and being printed at *Leyden* after his death for want of *licens* here; it was presently resold by a renowned and learned Prelate of our Church, Doctor Robert Abbot, Bishop of *Salisbury*, whose Booke now extant, was imprinted by authority; and dedicated to our royall Soueraigne, then *Prince of Wales*. If then the life, or posthumous Booke of this second Witnesse be examined, his testimony will but cast, not further, not aduance their right: The third of these Witnesses (who was lately rumored to disclaime his testimony, and will either euade, or else withdraw, and retract his euidence when he comes to triall,) as he is a principal in the present controuersie, & so no compe-

d Booke of Gods prouidence, and Lectures vpon *Iouas*.

e *De Interfessionis & Gratie Distrib.*

f *Gagge*, and *Appeale*.

g Of the Diuine Essence & Attributes.

* See page.

121. 122.

See Doctor *Wards* *Concio ad Clerum* p.

45. *Thyri* *prafatio Fratrum Belgie*. *Hardrouini*. 1613. B. *Carissimi* Examination of *M. Mountague*. *Appeale*. c. 2. accordingly.

h See Bishop Abbot *Animaduersion* in *Thomsoni* *Distrib.* *Prasatio ad Lectorem*, and cap. 1.

test Judge or Witnesse; so he hath beene 4. severall times impeached by the high Court of Parliament, for giuing false testimony in the points in Issue; besides, his testimony is wauering, dubious, and repugnant to it selfe, and it hath beene counterpleaded by many of our Church, and generally disclaimed by most, as false and spurious: Therefore it doth but weaken, yea, betray their cause, and strengthen oures. The last of these being transported beyond himselfe with metaphisicall Contemplations, to his owne infamy, and his renowned Mothers shame, (I meane the famous *Vniuersity of Oxford*, who grieues for his defection, from whose duggs he neuer suckt his poysonous Doctrines,) as his euidence is intricate and obscure beyond the reach or discouery of ordinary capacities; so it hath beene blanced and blessed by a Parliament examination; excepted against by the *Convocation house*; answered by some, disallowed by most of our Diuines; his single testimony therefore, (especially in his owne particular case where he cannot be both a party and a witnesse too;) makes nothing for their title to our Church: These are the only euidences and Authors to my knowledge that our Arminian Tenents can produce to interest them in our Church; and these, (all circumstances, being well considered,) make flat against them: since our Church hath vtterly disauowed and distasted them, reiecting, yea condemning these their writings, as diametrically opposite to her established Doctrines. If any Arminian can produce any other English Writers whom our Church approves, to patronize these errors, I shall be willing to be informed of them; for my owne part I neuer meet with any but with these. I confesse, that some would wrest Bishop *Hooper* to the contrary in the point of Reprobation, and vniuersall redemption: but in truth he is for vs, not against vs, in these very points, if rightly apprehended: howeuer he is evidently for vs in the rest: But admit he were not, yet he is but one: *his singular opinion therefore will not preiudice vs*; since we haue an whole Century of better & more punctuall witnesses for to backe vs.

f^o 3

Thirdly, eot.

* See the
marginall
Notes. p. 51.

*Quid ergo, si
Episcopus, si Di-
aconus, si adua-
si uirgo, si Doct-
or, si etiam Mar-
tyr lapsus a re-
gula fuerit, ideo
Heresis uide-
bitur ueritate
obtinere? Ex
personis proba-
mus fidem, an ex
sola persona?*
Tertul. De
prescript ad-
uers. Hæretic.

3

* Bish. Carlton
Examination
of M. Mount-
agues Appeals.
cap. 2.

Thirdly, our Church hath beene so farre from reputing these her established and received Doctrines, that she hath conuented & censured such as oppugners of her Doctrines, and disturbers of her peace, who haue hitherto published or patronized them in their Bookes or Sermons: witnesse the solemne Conuiction and Recantation of *Barret, Bâre,* and others, in the yeere 1595. * *they being the first that breached them in our Church*: witnesse the Recantation of *Master Sympsen* in *Cambridge* in *King Iames* his latter time, and the late conuention of one *Brookes* in *Oxford*, for breaching these *Arminian Tenents*: witnesse the proceedings in Parliament against *Master Mountagues* and *Jacksons* *Arminian Bookes*, which are generally distasted throughout the Kingdome: and can any then be so shamelessly audacious, as now for to auerre them, to be the vndoubted, established, or received Doctrines of our Church?

4

* See the Description of what God hath Predestinated concerning this, written by the Anabaptists, and published in their names. Anno 1630. where all these Arminian Tenents are in terminis imagined.

Fourthly, the whole Armie, streame and torrent of the fore-recited learned Authors of our Church, both of ancient, moderne, and present times, haue alwayes constantly, professedly oppugned them, as directly opposit to the established & received Doctrines of the Church of *England*, as *Stigmatical*, damnable & old-condemned Errors, first hatched by *Pelagius*, the nursed by his Followers, fomented by *Damian Pelagians*, reuiued & propagated by *Papish Schoolmen*, and since that abetted by *Pseudo-Lutherans*, *Socinians*, * *Anabaptists*, and *Arminians*: sects branded and condemned in our Church: and can we then bee so stupendiously, so damnablely absurd, as to affirme or iudge them, the vndoubted, the embraced Doctrines of our Church? Certainly, that which hath no Records, no Evidences, no authorized Writers of our Church to patronize it, all of them to oppugne it: that which our Martyrs neuer sealed, but cancelled with their blood; our first reformers neuer planted, but displanted in our Church: our Diuinity Professors neuer iustified, but condemned in our Vniuersity Schoolers: that which all our Authors neuer patronized, but constantly

constantly refelled as a branded Error, in their writings: that which both our Church and Vniuersities have neuer constantly affirmed, but solemnly enioyned men to recant, as expressly contrary to the professed and resolved Doctrine of our Church; cannot be the Doctrine of the Church of England. But this is the case of all the fore-mentioned Arminian Errors, witnesse all the premises. Therefore they cannot bee the professed and resolved Doctrine of the Church of England, let Arminians vainly boast and babble to the contrary what they will.

Lastly, that which sundry ancient Councils, Fathers, and moderne Synods, haue positively censured and condemned as a pestilent, dangerous, and grace-destroying Error: and not so much as one ancient Orthodox Councell, Father, or moderne Synod euer ratified: as the ancient, Catholicke and vndoubted truth, can neuer be reputed the professed, established, and vndoubted Doctrine of the Church of England: But sundry ancient Orthodox Councels, Fathers, and moderne Synods, haue positively censured and condemned these very Arminian Tenents, as a pestilent, dangerous, and grace-destroying Error: and not so much as one ancient Council, Orthodox, Father, or moderne Synod euer ratified them, as the ancient Catholicke, & vndoubted truth: Therefore they can neuer be reputed, the professed, established, and vndoubted Doctrine of the Church of England: The affirmative part of my Assumption, the Councils, Fathers, and Synods, quoted in the margin, with sundry others which I haue at large recited in my *Perpetuity of a Regenerate mans estate*, page 213. to 270. (to which I shall referre you,) doe fully warrant: For the negative part, let our Arminians disproue it if they can, since I must needs affirme; that I know not so much as one ancient Councell, or moderne Synod, no nor yet one orthodox Father of the Primitive Church,

beritate arbitry. Petrus Diaconus De Incarnatione & Gratia. Dom. Iesu Christi. Beda and Anselmus in Rom. 9. & 11. in Eph. 1. in 2. Tim. 2. 19. & Bradwardine de Causa Dei. e Synod of Dort. 1619. 1630. Synod of Ireland 1617. with the severall Confessions of the Reformed Churches, Harmony of Confessions, sec. 4. 5. 6. 8. 9.

Concilium Palatinum often mentioned in S. Augustines, 7. Tom. part 2 Concil. Affricanum. Can. 76. to 84. Concil. Arianicum. 2 Can. 1. to the end of 25. Concil. Valentinum. anno. 813. Can. 1. 3. 4. 5. 6. b August Enchiridion. Epist. 100. to 106 & Tom 7 part 2 throughout Hieron. Contr. Pelagianos libri. and Comm. in Eph. cap. 1. Prosper Responsio ad Quæst. Vincensianæ: ad Excerpta Genuesium. Contra Collatorem. and De vocatione Gentium. Fulgentius De Prædestinatione ad Aluimium. Primasius. Comment. in Rom. c. 8. 9. & 11. in Ephes. 1. in 1. Tim. 2. 19. Orosius Apologia aduersus Pelagianos de Li-

dDe libero Arbi-
trio. lib. 2. Bibl.
patrum. Tom.
5. part 3. page
523.

Church, (wouldest thou *Faustus* an absolute *Semi-Pelagian*, though in shew a professed *Anti-Pelagian*, may be reputed orthodox, when as both Protestants and Papists haue hitherto branded him as vsound and Heterodox in his Tenents:) that did ever yet maintaine or iustify, these *Semi-Pelagian* or *Arminian* Errors; If then they were neuer the receiued or approved Doctrines, but the branded Hæresies, of the Primitive Church; if they were neuer yet confirmed and seded in any Christian Church, by any one nationall or generall Councell, whether ancient or moderne, though they haue beene censured and condemned by diuers; they cannot be the established, the vndoubted Doctrines of the Church of England.

You haue heere good Christian Readers, both heard, and seene, the seuerall Euidences and Witnesses which *Anti-Arminianisme*, and *Arminianisme* can produce, to intitle themselues vnto the Church of England, to which they both of late lay claime: You haue seene the *Articles of England*, *Lambberth*, and *Ireland*: the *Common prayer Booke*, and *Homelies* established in our Church: The authorized *Catechisme of King Edward the 6.* The *Questions and Answers of Predestination*: The *Synod of Dort*: The *Recantation of Barret*: The *Concurrent consent* of all our Godly, Learned, Eminent, and most admired *Martyrs, Writers, and Diuinity Professors*, from the beginning of reformation to this present: The *Resolution and iudgement of both our famous Vniuersities, Oxford, and Cambridge*; yea the ancient and moderne *Churches of Ireland, Scotland, and England*, with all their orthodox and learned members, giuing testimony too, and iudgement for the one; but disintitelling, disauowing and sentencing the other, which can finde no full, no punctuall Euidence, no competent, indifferent, orthodox, compleat, or absolute, but only branded, censured, and recanting Witnesses, (which cut the very nerues and heart-strings of their cause) to giue them any colorable title to, any seeming right or interest in our Church: Which then of these irreconcilable,

a Nemo inde
strui potest vn-
de destruitur.
Nemo ab eo in-
luminatur, a quo
contencratur.
Tertul De
Præscript ad
uers. Hæretic.
cap. 4.

ble, incompliable Assertions, are the ancient, received, established, and resolved Doctrines of our Church, be yee the Iudges. Certainly that which hath no full, no pregnant Evidences, no legall or vntainted Witnesses, to iustify or cleare its right, or claime: that which was *allegor. fidei, eadem gloriæ unknowne, and neuer heard off in our Church till now* *afria salutis. Nihil late;* *that which is yet in Quare, in further search, and severe strict enquirie* *discovery, (and so not yet beleueed by its same best standard of veritatis Advocates, the case of rotten Pelagian Arminianisme:)* *Hæretici, ut de caus neuer be:* that which hath all these fore alleaged Characters and testimonies to strengthen, and confirme its right, (the case and happy condition of *Anti-Arminianisme,*) *quale est conferre cum hominibus, qui & ipsi ad huc se quærent, ut consentiant?* must of necessity be, the true, the genuine and vndoubted Doctrine of our Church. Let vs therefore now at last without any further scrutinie or debate, exile this spurious and cursed Arminianisme (which hath lately drawne the very curse and wrath of God, with sundry fatall iudgements on vs) out of our Church and state: let vs once more adiudge & sinke it to the very depths of Hell, to which it was of old condemned; as a most pernicious, turbulent, discomfortable, desperate, blasphemous, and grace-oppugning Heresie: and since England (I meane *Polagius a Britanno, and a Monke of Bangor*) was the first that bred it, let her be now the first to ruine it. As for our *Anti-Arminian Conclusiones*, the ancient, hereditarie, and vquestionable Doctrines of the Church of England, and the chiefeest treasure, ioy and comfort of our soules, *without which all other comforts and contentments incertius ab incertis, cæcus a latere infonsis deducitur necessitas est. Sed cum decipiendi gratia pretendunt se ad hoc quærent, ut nobis per sollicitudinis inuestigationem tractatus suos insinuent; deniq; ubi adiuvamus ad nos, statim quære dicunt quærendum esse defendunt; iam illos sic decipimus refutare, ut sciant nos non Christo, sed sibi negotiores esse. cum enim quærent ad huc, nondum quærent; cum autem nondum sentiat, nondum crediderunt: Cum autem nondum crediderunt, non sunt Christiani. At cum tenent quidem & credunt, quærendum tamen dicunt ut defendant: atque tam defendunt negant quod credunt, confutantes si nondum credidisse, dumq; arant. Qui ergo nec sibi sunt Christiani, quærit magis nobis? Qui per sollicitiam non sunt, qualem fidem disputant? cui veritatis patrocinantur, qui cum a mendacio inducunt? Titul. De Præscrip. aduers. Hæreticos, cap. 1. See the latter end of the Epistle Dedicatorie to the Parliament. Quid nobis Patria? Quid Chara referre tandem Pignora, delictosq; iunctos codisse penates? Te sine dolo nihil. Claudian in Rufinum. lib. 1. p. 57.*

d See 12. 61.
cap. 1. 37. 1. 6.
c. 1.

ments are unpleasant: let vs lodge them in our hearts, in throne them in our soules, settle them in our iudgements, clasp them in our affections, and so perpetuate and establish them in our Church, that all the pollices and powers of Hell, all the stratagems and powder-plots of Rome, all the combinations and complotments of forraigne Enemies, or domestique Traytors, (for ^a such are all those Jesuited and Popish sakers, who goe about to inuolute Religion, or to withdraw vs from the doctrines now established in the Church of England, as these Tenents are:) may never be able to vnscide, or draw them into question any more.

These Anti-Arminian Tenents, they are the very ioy of our hearts, the life of our soules, the foundation of our eternall blisse; the onely Evidences and Assurances that we haue to intitle vs to saluation: if these once faulter, or proue false, our ioy, our spirituall comfort, the very grace and glory of God, and our saluation are indangered: if we come once to lose but these, the whole ioy, the treasure, comfort, crowne, and happinesse of all true Christians, yea the whole frame and structure of Gods grace, and the mysteries of our saluation are vtterly subuerted, and brought quite to ruine. And shall we then forgoe these trutthes, which are farre more neare and deare vnto vs then our dearest soules, when we haue thus long, thus constantly, thus abundantly professed them?

These, these are the orthodox and sweete dogmaticall Resolutions, which our Martyrs blood haue sealed; our first Reformers of Religion settled; our Ancestors embraced, our Articles confirmed; our Vniuersities professed; our Church beleeued; our Ministers subscribed; our Protestant Kings, and Queenes defended: our Preachers published; our Laity receiued; our Parliament particularly voted, owned, and protected: our Writers propagated, and professedly maintained against all Hereticall opposers whatsoever: (which they would neuer haue done, had they bene meer curious scoole-points, nicities, or needlesse speculations onely, as some repute them:) and

we

we our selues long since acknowledged, yea readily entertained as our owne vndoubted and professed Doctrines: and shall we then disclaime, or doubt them now? These are those blessed, gracious, and tutelary Doctrines, which haue thus long guarded and secured both our Church and State: These are the Bulwarks which haue a long time kept out Popery and Romish tyranny from; that haue preferred peace and vniuity in our Church, which now is almost ouer-runne with Popery and Arminianisme, with sundry Errors and Diuisions, since these haue fallen to decay, and lost their credit with vs. These were the truths that secured vs from the Spanish Armado in 88, from the barbarous, vniuersall, and infernall Powder-treasure, in 1605: the acty memory of which should make al Papists, Priests, & Jesuits, with their bloody Anti-Christian Religion which now creepes in vpon vs, for euer execrable to all English hearts. These were the procurers of our ancient glory, and renown: of our prosperity and welfare, our victories and triumphs both by Sea and Land: these made vs honorable, wealthy happy, and victorious for 60. yeeres and vperward; (and we had yet no doubt continued such, had we not of late revolted from them, and giuen harbor to those Popish, those pestiferous Arminian errors, which haue wasted both our Church and State, and plunged them into such a gulfe of sundry miseries, as is like to swallow them vp at once, vnles the power of heauen proue their rescue: and shall we then begin to waieue them, or forsake them now? These are the immortal seed which did beget vs at first; these, the sincere milke that nourished vs: these the strong meat that must corroborate vs: these the celestially cordials which must comfort vs in all our deuotions: these the Ancere which must secure, and hold vs vp from sinking, in the midst of all our troubles: these the Armor that must shield vs in all our spirituall combates: yea these are the Doctrines which must beget, and perfect grace within vs: which must conuert and save our soules: In these were wee and our borne; in these haue we liued; (and if we euer

hope

* See 3. Iacobi. cap. 1. Quid ta-

le uniuersales un-

quam gessisse

seruuntur vel Si-

nis Isthmiana

pina, vel rui; o

profunda Sci-

ron, vel Phaleria

tauro, vel carce-

re Sulla? Omnes

Diamedis equi:

Quisridia ara

Clementes, iam

Cinna pius iam

spartace leuis,

Paucolis colla-

tus erit. Clau-

dian, in Rufi-

num. l. i. p. 47.

e. i. Pet. 1. 23.

25.

1. Pet. 3. 2.

2. Heb. 5. 12. 14.

3. 1. Say 40. 1. 2.

4. 1. Heb. 6. 17.

18. 19.

5. 1. Ephe. 6. 11.

to 19.

6. 1. Pet. 1. 3.

7. 1. 1. am. 1. 18.

8. 1. Psal. 19. 7.

9. 1. James 1. 21.

10. 1. Cor. 1. 16, 21.

hope for any grace, safety, peace or safety, any present or future happiness or prosperity for our selves, or our posterities after vs, in these years, and outes live, and dye.

ALSO.

Leo Epistolarum Doctrinarum Epist. 75. cap. r.

Nullus ultra sitque impetere quoniam tam humanis quam divinis sunt statuta decretis: ne vero digni sint Dei munus amittere, qui de veritate ipsius ausi fuerim dubitare.

Gentle Reader, I shal desire thee to correct these few materiall Errataes, which by the improvidence of the Printer, and Corrector, haue escaped the Presse: for other littrell seapes which doe not vitiate the sence, I hope thou wilt pardon them of course.

Errata.

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